THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE FIRST MARTYR.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep.—*Acts* vii. 59, 60.

And would we mourn thee, honor'd that thou art,
Call'd by thy Master, first to wear the crown
Of martyrdom, for him thou worest in thy heart,
Who from the open'd heavens was looking down,
Sending rich streams of mercy unto thee,
That as thy hour of peril, so thy strength might be!

Oh, glorious vision! there at God's right hand,
High in the highest heaven the Christ appears,
Around him marshall'd hosts of angels stand,
Each at his word the fainting spirit cheers:
Oh, glorious vision! through the thousand rays
Refulgent beaming, martyr, send thy raptured gaze!

Behold that throne round which the rainbow bends—
Where flame-girt seraph treads the sapphire height,
From voices numberless, His praise ascends,
Oh, goodly company! Oh, matchless sight!
Immortal worshippers low falling down,
Each casts before the Eternal's throne his golden crown!

Martyr, the blood that from thy Master's side
Followed the piercing of the soldier's spear,
Well'd out a cleansing, life-bestowing tide,
And purchased crowns for his beloved to wear;
And thou, the first of a long host to come,
In Christ's blood wash'd, shalt kneel within thy heavenly home.

Fear not, though these thy foes the body kill!
Thou dost not—let them hurl their missiles on—
The eagle eye of faith is piercing still,
Undazzled, upward to the empyrean throne;
And now a voice is heard upon the air,
A dying tone, breathing to God the sainted prayer.

"Lord, lay not to their charge this sin,
Saviour, who for thy murderers didst pray,
Oh, spare thou these—thy glory let me win—
May this freed soul uprising wing its way
To thee—my spirit, Jesus, Lord, receive,
On thee I lean for aid, and in thy mercy believe!"

Tis done! he sleeps! the last sad struggle o'er,
With that sweet prayer the martyr's soul hath pass'd
To realms of glory, to that blissful shore,
Where wearied spirits shelter them at last:
Tis done! the beatific vision shines again!
But now, the martyr stands beside the Lamb once slain!

Christian! be thine the martyr's trust and hope,
Make Christ thy refuge in thy deep distress,
He who for Stephen did the heavens ope,
With his own peace thy inmost soul will bless.
Christian, wouldst thou obtain the martyr's great reward,
Like him, give heart—give life—give all unto thy Lord!

J. C.

From the Edinburgh Review.

WHITFIELD AND THE EVANGELICAL SCHOOL.

There are extant seventy-five of the sermons by which Whitfield agitated nations, and the more remote influence of which is still distinctly to be traced, in the popular divinity and the national character of Great Britain, and of the United States. They have, however, fallen into neglect; for to win permanent acceptance for a book, into which the principles of life were not infused by its author, is a miracle which not even the zeal of religious proselytes can accomplish. Yet inferior as were his inventive to his mimetic powers, Whitfield is entitled, among theological writers, to a place which, if it cannot challenge admiration, may at least excite and reward curiosity. Many, and those by far the worst of his discourses bear the marks of careful preparation. Take at hazard a sermon of one of the preachers usually distinguished as evangelical, add a little to its length, and subtract a great deal from its point and polish, and you have one of his more elaborate performances; common topics discussed in a common-place way; a respectable mediocrity of thought and style; endless variations on one or two cardinal truths,—in short, the task of a clerical Saturday evening, executed with piety, good sense, and exceeding sedateness. But open one of that series of Whitfield's sermons which bears the stamp of having been conceived and uttered at the same moment, and imagine it recited to myriads of eager listeners with every charm of voice and gesture, and the secret of his unrivalled fascination is at least partially disclosed. He places himself on terms of intimacy and unreserved confidence with you, and makes it almost as difficult to decline the invitation to his familiar talk as if Montague himself had issued it. The egotism is amusing, affectionate, and warm-hearted; with just that slight infusion of self-importance without which it would pass for affectation. In his art of rhetoric personification holds the first place, and the *prosopopœia* is so managed as to quicken abstractions into life, and to give them individuality and distinctness without the exhibition of any of those spasmodic and distorted images which obey the incantations of vulgar exorcists. Every trace of study and contrivance is obliterated by the hearty earnestness which pervades each successive period, and by the vernacular and homely idioms in which his meaning is conveyed. The recollection of William Cobbett will obtrude itself on the reader of these discourses, though the presence of the sturdy athlete of the Political Register, with his sophistry and his sarcasm, his drollery and his irascible vigor, sorely disturbs the sacred emotions which it was the one object of the preacher to awaken. And it is in this grandeur and singleness of purpose that the charm of Whitfield's preaching seems really to have consisted. You feel that you have to do with a man who lived and spoke, and who would gladly have died to deter his hearers from the path of destruction, and to guide them to holiness and to peace. His gossiping stories, and dramatic forms of speech, are never employed to hide the awful realities on which he is intent. Conscience is not permitted to find an intoxicating draught in even spiritual excitement, or an anodyne in glowing imagery. Guilt and its punishment, pardon and spotless purity, death and an eternal existence, stand out in bold relief on every page. From these the eye of the teacher is never withdrawn, and to these the attention of the hearer is riveted. All that is poetic, grotesque, or rapturous, is employed to deepen these impressions, and is dismissed as soon as that purpose is answered. Deficient in learning, meagre in thought, and redundant in language as are these discourses, they yet fulfil the one great condition of genuine eloquence. They propagate their own kindly warmth, and leave their stings behind them.

The enumeration of the sources of Whitfield's power is still essentially defective. Neither energy, nor eloquence, nor histrionic talents, nor any artifices of style, nor the most genuine sincerity and self-devotedness, nor all these united, would have enabled him to mould the religious character of millions in his own and future generations. The secret lies deeper, though not very deep. It consisted in the nature of the theology he taught—in its perfect simplicity and universal application. His thirty or forty thousand sermons were but so many variations on two key-notes. Man is guilty, and may obtain forgiveness; he is immortal, and must ripen here for endless weal or wo hereafter. Expanded into innumerable forms, and diversified by infinite varieties of illustration, these two cardinal principles were ever in his heart and on his tongue. Let who would invoke poetry to embellish the Christian system, or philosophy to explore its esoteric depths, from his lips it was delivered as an awful and urgent summons to repent, to believe, and to obey. To set to music the orders issued to seamen in a storm, or to address them in the language of Aristotle or Descartes, would have seemed to him not a whit more preposterous than to divert his hearers from their danger and their refuge, their duties and their hopes, to any topics more trivial or more abstruse. In fine, he was thoroughly and continually in earnest, and therefore possessed that tension of the soul which admitted neither of lassitude nor relaxation, few and familiar as were the topics to which he was confined. His was therefore precisely that state of mind in which alone eloquence, properly so called, can be engendered, and a moral and intellectual sovereignty won.

A still more important topic we pass over silently, not as doubting, or reluctant to acknowledge the reality of that divine influence, of which the greatest benefactors of mankind are at most but the voluntary agents; but because desiring to observe the proprieties of time and place, we abandon such discussions to pages more sacred than our own.

The effects of Whitfield's labors on succeeding times have been thrown into the shade by the more brilliant fortunes of the ecclesiastical dynasty of which Mr. Wesley was at once the founder, the lawgiver, and the head. Yet a large proportion of the American Churches, and that great body of the Church of England which, assuming the title of evangelical, has been refused that of orthodox, may trace back their spiritual genealogy by regular descent from him. It appears, indeed, that there are among them some who, for having disavowed this ancestry, have brought themselves within the swing of Mr. Philip's club. To rescue them, if it were possible, from the bruises which they have provoked, would be to arrest the legitimate march of penal justice. The consanguinity is attested by historical records, and by the strongest family resemblance. The quarterings of Whitfield are entitled to a conspicuous place in the evangelical scutcheon, and they who bear it are not wise in being ashamed of the blazonry.

Four conspicuous names connect the great field preacher with the evangelical body, as it at present exists in the Church of England. The first of these, Henry Venn, exhibited in a systematic form the doctrines and precepts of the evangelical divinity in a treatise, bearing the significant title of *New* Whole Duty of Man. He was the founder of that "school of the prophets," which has to the present day continued to flourish with unabated or increasing vigor in the University of Cambridge, and the writer of a series of letters which have lately been edited by one of his lineal descendants. They possess the peculiar and very powerful charm of giving utterance to the most profound affections in grave, chaste, and simple language, and indicate a rare subjection of the intellectual and sensitive to the spiritual nature—of an intellect of no common vigor, and a sensibility of exquisite acuteness, to a spirit at once elevated and subdued by devout contemplations.

He was followed by Joseph Milner, who, in a history of the Church of Christ, traced from the days of the apostles to the Reformation, the perpetual succession of an interior society by which the tenets of the Calvinistic Methodists had been received and transmitted as a sacred deposite from age to age. A man of more spotless truth and honesty than Milner never yet assumed the historical office. But he was encumbered at once by a theory, and by the care of a grammar school; the one anticipating his judgments, the other narrowing the range of his investigations. His "apparatus" included little more than the New Testament, the fathers, and the ecclesiastical historians. To explore, to concentrate, and to scrutinize with philosophical skepticism the evidences by which they are illustrated and explained, was a task unsuited alike to his powers, his devotion, and his taste. He has bequeathed to the world a book which can never lose its interest, either with those who read to animate their piety, or with those who, in their search for historical truth, are willing not merely to examine the proofs, but to listen to the advocates.

John Newton, most generally known as the friend and spiritual guide of Cowper, has yet better claims to celebrity. For many years the standard bearer of his section of the Anglican Church in London, he was the writer of many works, and especially of an autobiography, which is to be numbered amongst the most singular and impressive delineations of human character. A more rare psychological phenomenon than Newton was never subjected to the examination of the curious. The captain of a slave ship, given up at one time to all manner of debauchery, gradually emerges into a perfect Oroondates, haunted to the verge of madness by the sentimental Psyche, but is still a slave trader. He studies the Scriptures and the classics in his cabin, while his captives are writhing in mental and bodily agonies in the hold. With nerves of iron and sinews of brass he combines an almost feminine tenderness, and becomes successively the victim of remorse, a penitent, a clergyman, an eminent preacher, an author of no mean pretensions in verse and prose, beloved and esteemed by the wise and good; and at an extreme old age closes in honor, peace, and humble hope, a life of strange vicissitudes, and of still stranger contrasts. The position which he has the courage to challenge for himself in the chronicle of his party, is that of an example of the salutary influence of their principles on a man once given up to reckless guilt. His friends and followers, with more discretion, and at least equal truth, assert for him the praise of having consecrated his riper and declining years to the practice of pure and undefiled religion; and to the inculcation of it with all the vigor of his natural disposition, tempered by a composure, and adorned by an elegance, the most remote from his primitive character.

The last of the fathers of the Evangelical Church was Thomas Scott, the author of many books, and amongst these of a treatise called the Force of Truth, which records his own mental history; and of a Commentary on the Bible, in which the truth he sought and believed himself to have found is discovered in almost every page of the inspired volume. Scott was nothing less than a prodigy of autodidactic knowledge. Bred up in humble life, with little education, regular or irregular, and immersed from youth to age in clerical cares (of which a well-filled nursery and an ill-filled purse seem inevitable parts,) he had neither money to multiply books, nor much leisure or inclination to read them. But he studied his congregation, his Bible, and himself. From those investigations, conducted with admirable sagacity, good faith, and perseverance, he accumulated a fund of thought, indigenous if not original, accurate if not profound, which, considered as the gathering of a solitary mind, is altogether marvellous. In the later editions of his work, indeed, he interspersed such learning as he had derived from subsequent study. But inverting the established order, he seems to have published his own books first, and to have read those of other men afterwards. Such a process, executed with such zeal and earnestness, if aided by a vivid imagination, would have rendered his speculations instinct with breath and life; if directed by vanity it would have ascribed to the sacred oracles some wild novelties of meaning at jar with the sense and spirit of their authors; if guided by mercenary views, it would have brought them into harmony with the opinions of the orthodox dispensers of ecclesiastical emoluments and honors. But imagination in the mind of Thomas Scott was not merely wanting, it was a negative quantity; and his chariot wheels drove heavily. The thirst of praise or of wealth was quenched by a desire as simple and as pure as ever prompted human activity to promote the Divine glory and the good of man. He would have seen the labors of his life perish, and would have perished with them rather than distort the sense of revelation by a hair's breadth from what he believed to be its genuine meaning. He rendered to his party (if with such a man party can be fitly associated) the inestimable service of showing how their distinguishing tenets may be deduced from the sacred canon, or reconciled with it, and of placing their feet on that which Chillingworth had proclaimed as the rock of the Reformation.

Gradually, however, it came to pass in the evangelical, as in other societies, that the symbol was adopted by many who were strangers to the spirit of the original institution,—by many an indolent, trivial, or luxurious aspirant to its advantages, both temporal and eternal. The terms of membership had never been definite or severe. Whitfield and his followers had required from those who joined their standard neither the adoption of any new ritual nor the abandonment of any established ceremonies, nor an irksome submission to ecclesiastical authority, nor the renunciatian of any reputable path to eminence or to wealth. The distinguishing tenets were few and easily learned; the necessary observances neither onerous nor unattended with much pleasurable emotion. In the lapse of years the discipline of the society imperceptibly declined, and errors coeval with its existence exhibited themselves in an exaggerated form. When country gentlemen and merchants, lords spiritual and temporal, and even fashionable ladies gave in their adhesion, their dignities uninvaded, their ample expenditure flowing chiefly in its accustomed channels, and their saloons as crowded if not as brilliant as before, the spirit of Whitfield was to be traced among his followers, not so much in the burning zeal and self-devotion of that extraordinary man, as in his insubordination to Episcopal rule, and unquenchable thirst for spiritual excitement. Although the fields and the market places no longer echoed to the voice of the impassioned preacher, and the hallelujahs of enraptured myriads, yet spacious theatres, sacred to such uses, received a countless host to harangue or to applaud; to recount or to hear adventures of stirring interest; to propagate the Christian faith to the furthest recesses of the globe; to drop the superfluous guinea, and to retire with feelings strangely balanced between the human and the divine, the glories of heaven and the vanities of earth.

From Staunton's Dictionary of the Church.

CEREMONY.

In religion, an external act or assemblage of acts, designed to increase the solemnity and majesty of divine worship, and to strengthen, by the use of sensible forms, the reverential feelings of the soul, in the performance of any sacred office.

The necessity of ceremonies in the greater portion of religious acts, arises from two simple truths: 1st, that man is a compound being, consisting of soul and body; 2d, that God demands the homage of our *whole nature*, i. e., the submission of the *soul*, and the discipline and consecration of the *body*. If man were a purely *spiritual* being, sensible ceremonies would be superseded,—at least, such as we are here contemplating, and consequently all his religious acts would be of a correspondent character—solely and simply spiritual, without reference to the instrumentality or co-operation of an outward nature. But man is not such a being; and therefore such worship is not *all* that God requires of him. The *bodies* not less than the *souls* of Christians, are "temples of the Holy Ghost." We are bound to present our bodies as "a living sacrifice, holy, acceptable unto God," and this is declared to be "a reasonable service." Hence, God is to be honored by the dedication and employment of both constituents of our nature, in his service. And in consistency with a demand, is the form and texture of the religion of the Gospel. That religion, by the very fact of its recognising body and soul as God's, and prescribing means for the sanctification and religious employment of both, proves itself to have proceeded from one most intimately acquainted with the constitution of our nature, even from its actual Author. There is a perfect parallel between the two, just as we might have predicted *a priori*.

Now this being the state of the case, it is folly to undervalue the external acts or ceremonies of religion. Mystics, both ancient and modern, have attempted a species of contemplative worship, independent of outward acts; but this has always led to enthusiasm, and terminated in the final evaporating of all true devotion. And why? Because it was contrary to the ordinance of God, and played violence both with the Gospel and with the unchangeable constitution of man.

We do not defend the ceremonial of religion as acceptable to God *of itself*; for the homage of the *soul* is that to which revelation principally looks. Balance the value of an immortal soul, with the worth of a corruptible body, and the relative importance of the worship rendered by each will be distinctly seen. There is an immense disproportion between body and soul, and this disproportion will be the exact measure of the worship rendered by them, respectively. Yet, as God is the sovereign proprietor and Lord of both, we plead for the consecration of our whole nature to his service. On no other ground would we advocate an act of external worship, but as it stands in alliance with the devotion of the immortal spirit. And with these views, the wisdom of the Church, in her appointed ceremonies, is too obvious to need comment. The ceremonial and the spiritual in her services, stand in an exact ratio with the comparative value of body and soul. She is guilty neither of redundancy nor deficiency; and if objection be made to the external parts of the Church service, we pledge ourselves to say, that these will be wholly removed, when men can draw near without bringing with them *the external part of their nature*.

CHANCE.

An effect resulting from an unforeseen cause, or from one which seems accidental or fortuitous. The term is frequently used, in a larger sense, in reference to any event which with probability *may*, or already *has*, come to pass. Thus in the Introduction to the English Prayer-book, we read that the Church has power to put away such Ceremonies as are liable to great abuse, "as in men's Ordinances it often *chanceth* diversely in divers countries,"

In one of the collects appended to the Communion office of the Church, is found the expression:—"Among all the changes and *chances* of this mortal life." It has been objected, that to the Christian who believes in an overruling Providence, the reference of any event to *chance* is offensive, not to say irreligious. In one sense, this is true; in another, false. As it respects the Divine Being, nothing falls out by chance; as it respects the limited comprehension of men, events are continually occurring whose secret causes we cannot discern; and these are *chances to us*, though not to God. The framers of the Prayer-book made use of popular language,—language well understood by the community in general. The same freedom from the artificial primness of the technologist, prevails also in the authorized translation of the Bible; and the force of the term in question will be apprehended by a reference to those words of St. Paul,—"It may *chance* of wheat,"&c.; and those of Christ,—"By *chance* there came down a certain priest," &c. See also 2 Sam. i. 6,—As I *happened* by *chance* on Mount Gilboa." We will only add the caution of a wise writer:—"A man may dwell upon words till he becomes at length a mere precision in speech; and he may think of their meaning, till he loses sight of all meaning."[*]—*Ibid.*

BISHOP ALEXANDER JOLLY.

In the case of our departed friend, the seed of divine grace was early sown in a kindly and congenial soil, and it gradually sprang up, and brought forth fruit an hundred fold. From every account we have received of his earlier years, he appears to have been, as it were, sanctified and separated to God from his mother's womb; and as he advanced in life, was led on gently and imperceptibly in the path of Christian duty, till he eventually became "the perfect man of God, thoroughly furnished unto all good works." Under the paternal roof he imbibed those principles of early piety, which were afterwards so eminently conspicuous in his whole character and conduct; and in passing, I cannot omit to mention what he himself has informed me, that the clergyman of his native place, under whose pastoral superintendence his religious education was conducted, was a man of piety and simplicity not unworthy his sacred profession. Neither parents or pastor were deficient in their duty of bringing up this young disciple of Christ in "the nurture and admonition of the Lord," and the success with which the divine blessing crowned their work and labor of love, is calculated to afford the strongest encouragement to all parents to apply their unwearied attention to instil into the docile minds of their offspring those sentiments and impressions of piety, which would prove of the utmost consequence in deciding the character of their future lives. How should the example before us impress upon parents the conviction, that the *man* seldom forgets what the *child* has learned; and that while they do not fail to secure to their children the acquisition of useful learning, to enable them to discharge their respective duties in life, they should be mainly anxious to impart to them that most important and necessary knowledge, which is able to make them wise unto salvation, through faith in Christ Jesus! We have every reason to believe that the parents of our deceased friend applied more than ordinary attention to the training up their young and interesting charge in the way that he should go, by impressing his tender mind with the great truths and blessings of redemption, and by imbuing it with that simple, affectionate, and warm piety, which grew with his growth, and increased with his stature, and which taught him to recognise the directing hand of God in all the events which befel him, and in every blessing which he enjoyed, to acknowledge the loving kindness of the Almighty Giver.

In his youth he applied himself with the greatest assiduity and perseverance to the acquisition of classical learning, insomuch that he soon and deservedly acquired the character of an excellent scholar; and even at this early period exhibited symptoms of the ardent and active mind which were so fully developed in subsequent life. In truth, his natural talents were of no common order; his intellect was of a singularly comprehensive grasp, and into whatever department of human exertion he had chosen to direct his attention, there is no reason to doubt but that his progress through life would have been marked by eminence and success. But from his early years his heart and affections were dedicated to the service of the Church; and after having passed, with great credit to himself, through the elementary pursuits of school and college, he devoted the energies of his mind, with great and unremitting application, to the studies which might fit him for the sacred ministry, and which, in his case, were sanctified by the admirable spirit of piety and humility which pervaded his mind at this important period of his life. He was admitted into holy orders at the early age of twenty; and yet, young as he was, no one ever put his hand to the plough with motives more pure, with intentions more heavenly-minded, with resolutions more fervent to serve God in sincerity and truth, with a single eye to his glory, and the salvation of those entrusted to his charge. So far as temporal emolument was concerned, the Church to whose service he devoted the affections of his heart, and the energies of his life, possessed but little attraction to the mere worldling, and few, if any such, were to be found ministering at her altars. Her clergy were actuated by very different motives; and often have I heard him expatiating, in glowing language, on the hearty and disinterested zeal with which they discharged the laborious duties of their profession—living and ministering in the midst of their loving and beloved flocks, with all the humble simplicity and contentedness which characterized the primitive ages of Christianity. After the last unfortunate attempt to restore the family of the Stuarts to the throne of their ancestors, it is almost incredible to what hardships and privations the clergy of our Church were exposed for their attachment to primitive truth and order, or the cruel persecutions which they suffered in the meek and conscientious discharge of their sacred functions—persecutions which they bore with the greatest patience and resignation, taking up their cross daily, and following their Saviour in lowliness of heart, and a spirit of humble resignation to the will of God. These persecutions were indeed considerably abated, if they had not wholly ceased, when our venerable friend commenced his clerical course; but the effects of them were still discernible in the destruction of all decent places of public worship, in the necessity, in many places, of assembling in private houses for the service of God, in the consequent dispersion of congregations, as well as in the difficulty of finding candidates who could be induced to sacrifice all their prospects in life of temporal emolument, and give themselves up to the ministry of a Church which had nothing but its apostolic purity to recommend it. And yet these discouraging circumstances, which to many would have proved an insurmountable obstacle to deter them from entering the sacred ministry of the Church, served but the more to endear it to the heart of our venerable friend, and determined him to spend and be spent in her service, with a fixed resolution to close his eyes to every prospect but that which his duty to Heaven appeared to unfold.

It is manifestly impossible, in the compass of a single discourse, to enlarge to any extent on the various particulars of our revered bishop's life and labors, or to dwell on the exemplary manner in which he discharged the highly important duties of his clerical function. Your own recollections will bear witness with me how holily and unblamably he pursued his Christian walk among us and our fathers for the long space of half a century, during which period of time he held the pastoral charge of this congregation. We are all of us able to remember, more or less, the devoted zeal and fervency with which he labored, both in word and doctrine, as the happy instrument of spiritual good, increasing in the estimation of all who knew him as his years advanced, till at last he sank into the grave, in a full and honored old age, "like as a shock of corn cometh in his season."

"Whatsoever his hand found to do, he did it with all his might;" his whole heart was in his work, and he never appeared to spare himself any labor by which he thought he might prove himself in any way beneficial to those entrusted to his charge. Into every design which might promote the advancement of religion and piety, he entered with an ardent and indefatigable activity, for his Master's service was not only his business but his choice and delight—his meat and drink was to do the will of God. His heart was wholly penetrated with the most ardent love to God, and with an unspeakable zeal for his honor, and the most profound regard to his word and worship. In his pulpit ministrations the style of his preaching was peculiarly earnest and impressive; but it owed its power not to any labored display of oratory, or the affectation of eloquence, but to soundness of exposition, correctness of thought, clearness of expression, and gravity of diction; and in an especial manner, to that fervor and spirituality which pervaded the whole, and which cannot be better described than in the language of an apostle, "His speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and in power." As long as his strength was at all equal to the exertion, he was very diligent on every Lord's day in catechising and instructing the younger members of his flock in the fundamental principles of our holy faith, and no one who attended his instructions could fail to perceive that he possessed, in a high degree, the essential requisites of a catechist, combining with a perfect knowledge of his subject, the peculiar qualification of conveying information to the tender minds of his hearers, while by his affectionate and winning manner, he generally succeeded in arresting and fixing their attention, and in touching their hearts. His discourses, whether to young or old, when received with the proper disposition of heart and mind, were eminently calculated for instruction and edification; exhibiting as they did a clear and connected view of the whole Christian dispensation, both in doctrine and practice, and showing that the Christian life is progressive, advancing continually from strength to strength, till it terminate at last in the eternal rest and joy of the heavenly Zion. In his addresses to his flock, whether in public or private, he omitted no opportunity of impressing upon us the scriptural constitution of that portion of the Church of Christ, of which he himself was so distinguished an ornament, while he never ceased to urge upon us the obligations we are under of comparing her claims with the unerring standard in the word of God, and the practice of the primitive and apostolic Church. He was equally solicitous in directing our view to the admirable beauty and edifying nature of our excellent liturgy, as a complete and devotional expositor of holy Scripture, combining the exercise of prayer and praise, of penitential confession, and exalted thanksgiving, and by the refreshing variety and instructive returns of its annual service, furnishing us with materials for the most ardent and rational devotion, as well as imprinting on our remembrance, in their stated and beautiful order, the great truths and blessings of redemption. Of late years, indeed, his advanced age and increasing bodily infirmities wholly prevented him, to his own great regret, from addressing to us the language of exhortation and admonition from this place; but even then, he exemplified to the full his own rules by his own practice, in a constant and regular attendance on the public offices of devotion; and I trust that none who witnessed it will ever forget the instructive example he set before us, in the deep intensity of his devotion, and the reverential solemnity of his whole deportment, when employed in the service of the most high God. We shall in vain seek to discover a more perfect instance of what the psalmist calls "worshipping God in the beauty of holiness," or of that "reasonable service," which, according to an inspired apostle, consists in "presenting our bodies a living sacrifice, holy and acceptable unto God." When his bodily weakness prevailed so much against him, as to render him wholly unable to unite with his fellow Christians in celebrating the public solemnities of religion, how deeply did he lament the deprivation he sustained? How often did he breathe out the ardent wishes of his heart in the ejaculation of the pious psalmist, "O how amiable are thy dwellings, thou Lord of hosts! my soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God." But although absent in body, he was present in spirit; and while the public service was being celebrated in this place, our pious and venerable bishop was similarly employed in his closet, where his prayer was "set forth before God as the incense, and the lifting up of his hands as the evening sacrifice." Amidst all the changes and chances of this mortal life, devout and fervent prayer to God yielded him the richest comfort and consolation, the firmest stay and support; and this intercourse with heaven was not restricted to certain hours of the day, which were invariably dedicated to specific offices of devotion, but every book which he read, and every employment in which he was engaged, was, by a happy process of habitual piety, rendered instrumental in elevating the soul to God in acts of holy love, and aspirations after a complete conformity to the divine will. He was a man of God in the truest sense of the term, for he "counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord."

His ordinary intercourse with his friends was characterized by the most unaffected simplicity, cheerfulness, and cordiality of manner; and these excellent qualities, visible as they were in every word and action, possessed an irresistible charm, which was felt by every one, because every one saw that they were wholly natural, and free from the slightest attempt at effect or pretension. Such was the commanding force of his character, and the everflowing fulness of his mind, that when he either visited his friends, or was visited by them, the conversation on such occasions was directed, without any appearance of effort, to subjects in which the interests of religion were more or less concerned; and truly delightful and instructive it was to listen to the words of wisdom and exhortation which proceeded from his mouth. Like the good householder, he brought forth out of his treasury things new and old; and as he himself was animated by whatever was lovely and of good report, so was he anxious to animate others by a sympathy with his own religious feelings and impressions. Of his unrivalled excellence in conversation he has left behind him but one opinion, one universal sentiment of admiration and respect, mingled in the breasts of those who had frequent opportunities of enjoying it, with a feeling of regret that the tongue which so long and beautifully uttered the language of truth and soberness, is now laid silent in the dust, and that nothing remains but the cherished remembrance of his many graces and virtues.

In the system of happiness which he marked out for himself, the welfare of *others* formed a large and essential ingredient; nor did old age as it approached with insensible progress, dull the brightness of his intellect, or chill the warmth of his heart. His charity to others was large and diffusive, extending to the bodies as well as the souls of men; he taught, he instructed, he admonished, he comforted and relieved those who stood in need of his assistance; and to crown the whole, perhaps no man living, with so much real merit, was so totally devoid of all consciousness of it, or, more divested of all self-conceit and self-estimation. For the long space of fifty years he has proved a blessing to this congregation, and a distinguished ornament to the Church at large; exhibiting an example of untainted candor and integrity, of unaffected piety towards God, and an extensive benevolence to his fellow-creatures—an example, in short, of true and active faith, and patient perseverance unto the end, raised up, by the grace of Christ, as a pattern for us to follow, "that we may not be slothful, but followers of them who, through faith and patience inherit the promises."

Rev. Charles Pressley.

BISHOP JOLLY'S INSTRUCTIVE AND EXEMPLARY CHARACTER.

In transcribing for the press the foregoing discourse, in compliance with a request which I knew not well how to resist, I may be permitted to indulge the hope, that the numerous friends of Bishop Jolly will be pleased to regard its intention rather than its execution, and receive it as a simple record of an event which has occasioned a void in our society which we shall in vain expect to see filled up. It was my intention to have added a brief notice of the life of the venerable deceased, and had collected a few materials with that design, but as I have reason to believe that there is a prospect of this being accomplished to a much better purpose I was led to abandon the idea. Meanwhile I feel great satisfaction in being able to lay before the reader the following just and discriminating tribute to the memory of Bishop Jolly, from the pen of the Rev. Patrick Cheyne, of St. John's Chapel, Aberdeen, which was kindly drawn up by him, at my request, for insertion in a provincial newspaper, and which, from its accurate appreciation of the worthy man's character and writings, is well entitled to a more lasting preservation.

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[*] The Doctor.

"Died, at Fraserburgh, on the 29th June, the Right Rev. ALEXANDER JOLLY, D.D. Bishop of Moray, in the 83d year of his age, and 42d of his Episcopate. The delicate constitution of the Venerable Bishop had been for some years gradually giving way under the increasing infirmities of age; and, a few days before his death, seemed so visibly sinking, that his friends prevailed with him to allow an attendant to watch by his bedside during the night; but, on the 28th, he felt himself so much better, that, after being assisted to bed between 9 and 10 o'clock, he insisted on being left alone for the night, directing his attendant to return next morning, at seven. Upon his entering the chamber at the appointed time, he found the venerable man a lifeless corpse, with every feature and limb composed, as if in tranquil slumber, yet with some remarkable indications which showed that the good man had not been insensible to the approach of dissolution, but had resigned himself to it consciously, with that calm and deep devotion for which he was through life distinguished. It is impossible, in a notice such as this, to pay an adequate tribute to the memory of this most amiable and revered individual, nor indeed would it be easy to do justice to his character. It might not be difficult to form an estimate of his attainments as a divine, but no one, perhaps, is qualified to enter fully into the higher excellences of his character as a Christian, who has not in some measure realized the spirit, which had grown up in him to a degree of saintly virtue seldom equalled, and never surpassed. The reputation of Bishop Jolly for profound and varied learning, extended far beyond the limits of the Church, of which he was so distinguished an ornament. The most eminent divines of the Church of England sought his correspondence, and presented their works to him, as one well qualified, by his familiarity with the higher departments of theological erudition, to form a just estimate of their merits. His theology was that of the Church Catholic, not cast in the narrow or distorted mould of modern systems, but drawn from the pure sources of divine truth in the holy Scriptures, and the writings of the primitive fathers and succeeding doctors, who have handed down to us "the faith once delivered to the saints." Had he been called upon to make a public declaration of his faith, he would, probably, have adopted the dying words of his admired Bishop Ken, whom he greatly resembled in the spirit and practice of "divine love,"—"As for my religion, I die in the Holy Catholic and Apostolic faith, professed by the whole Church before the disunion of the East and West; more particularly, I die in the communion of the Church of England, as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the Cross." The Bishop had devoted a long life to the studies of his profession; the whole range of theology was open to him, but the Scriptures, in their original languages, and the writings of the fathers, were his familiar food; these he had thoroughly digested. The result is partly exhibited in his valuable work on the eucharist, published in 1831, of which one of the most learned divines of the age remarked, that "it reminded him so forcibly of the writings of the ancient fathers, that he could often have imagined that they were still speaking." The retiring modesty of the Bishop's character, rendered him averse to appear before the public as an author; but on the few occasions when he was induced to break through that reserve, what he gave to the world bears the impress of sound judgment, ripe erudition, and deep and earnest piety. In 1826, he published a "Friendly Address to the Episcopalians of Scotland, on Baptismal Regeneration," briefly tracing the succession and uniformity of the Church doctrine on that important subject. In the department of practical divinity, he published, in 1828, "Observations on the several Sunday Services throughout the year;" a most admirable and useful manual, which no devout Christian can peruse, without having his understanding informed and his piety elevated. Fame as an author was a distinction which the revered Bishop never coveted. His laborious studies were pursued as a means of leading him on in the practice of the divine life; and this tended, under a higher influence, to the formation of a character of the most marked and interesting kind. It was formed upon the model of the primitive saints, not as being, it may be well believed, the result of studious imitation, but the fruit of the same principles, cherished with a like earnestness and simplicity of purpose, and developed through the same means. It was the character so formed and exhibited that attracted to Bishop Jolly a degree of reverence and affection which it is the lot of few men to enjoy. Few, indeed, have deserved to be so reverenced and beloved. The spirit of primitive and apostolic piety seemed to be revived in him. All who had the happiness and the privilege of familiar intercourse with him, saw that he realized a character which they knew not to be common in our age, while they could not but recognise its harmony with the most perfect development of the Christian temper. He was a living example of the intrinsic beauty and attractiveness of religion, as it may be developed through the Church system. It might, perhaps, be easy to find a divine as deeply learned, but seldom can the name of one be recorded who so thoroughly imbibed and exemplified the spirit of the blessed saints, whose works and history were the subjects of his study. The last book which the Venerable Bishop had in his hand the evening before his death, was the treatise of Christopher Sutton, "Disce mori, Learn to die." It was an art which the good man had been learning all his life long, and he had so learned it, that the "last enemy" had no terrors for him. He remarked to a friend a few days previous to his decease, that he was waiting his call, not impatiently, yet longing for it: it did not, therefore, come suddenly. Death was to him but the removal of the veil which divided him from a world, in which he had for years 'habitually dwelt in heart and mind.' On Thursday, 5th July, the remains of the Bishop were deposited, according to his own desire, in the grave of his brother, in the churchyard of Turriff, in presence of a numerous assemblage of the clergy, and of the people of his late flock at Fraserburgh, as well as of the Episcopal congregation at Turriff, of which he had, at one time been pastor. The services were read by the Right Rev. Bishop Skinner, assisted by the Rev. James Walker of Huntly, Dean of Moray."

Rev. Charles Pressley.

Nothing can kill sin but the beholding of CHRIST's righteousness.—*Wilcox.*

HABITUAL PIETY OF BISHOP JOLLY.

Although no man could be more observant of the divine precept with respect to private prayer, to avoid all appearance of ostentation, by entering into his closet, and shutting the door and praying to his Father which is in secret, yet the unrestricted intimacy which I had the honor and happiness of enjoying as his assistant for so many years, could scarcely fail to bring under my observation some particulars of his daily course of piety, the relation of which will I trust, prove acceptable to the reader. Even in the exercise of private devotion, he was always averse to the use of extempore prayer, as tending in his opinion, to excite that enthusiastic heat of the imagination, which he considered as inimical to the sobriety of true devotion. In our incomparable liturgy, which was his daily companion morning and evening, he ever found an inexhaustible storehouse of devotion; and frequently has he declared that the constant and regular use of it, so far from tending to produce in a well-regulatad mind any feeling of coldness or weariness, was rather calculated to animate the heart with a continually increasing flow of pure and fervent devotion. In addition to the daily use of the Book of Common Prayer, I may mention that the admirable collection of "Devotions in the ancient way of Offices," by Austin, reformed by a person of quality (Mrs. Hopeton,) and published with additions by Dr. Hicks, was his constant and favorite manual, as it will be of all who are acquainted with the elevated tone of piety which it breathes—a spirit, which however fervent, is at the same time totally free from the slightest tincture of enthusiasm. The late lamented Bishop Hobart of New York, a prelate of whom it is impossible to speak in too high terms of commendation, either as a divine or a ruler of the Church, was well acquainted with its merits, and in his adaptation of Nelson's Work on the Festivals and Fasts to the circumstances of the American Church, has borrowed largely from its pages to enrich his own excellent book. He was also partial to "the Church of England man's Companion in the Closet," edited by Spinckes, and which was in his own opinion a superior collection of prayers to the New Manual, published by the Society for Promoting Christian Knowledge, and he often expressed his wonder that that excellent society had not given it the preference by inserting it on their list. To these may be added certain prayers taken from the apostolical constitutions and primitive liturgies, and published in an octavo volume by Dr. Deacon in 1734. I may be excused for subjoining from this collection two short but excellent collects, which the pious bishop was in the habit of using, the former on every Wednesday, and the latter on every Friday throughout the year.

"O LORD GOD ALMIGHTY, who, to redeem lost mankind, didst deliver up thine only Son to be betrayed and sold by one of his own disciples and familiar friends, into the hands of his most malicious enemies: grant me, by the help of thy Spirit, always to detest and abhor my own sins, which were no less the occasion of his death, than the traitor Judas; and mercifully grant also, that I may never fall from thee through covetousness, or any other temptation, after my having tasted of the good word of life; but that I may steadfastly persevere unto the end, under all trials, in the fellowship of thy word and Spirit, and in the communion of all saints, through the same JESUS CHRIST our LORD." *Amen.*

"O GOD, who, at the price of thy only Son's last drop of blood upon the cross, hast won my heart from this life and all the goods of it, to the sole pursuit and hopes of thyself in eternity—possess, I beseech thee, and absolutely dispose of what thou hast so dearly paid for, mortifying me to the world, and confirming my courage to fight manfully under the banner of my crucified Saviour, that I may be able to stand the shock of all temptations, and nothing either in life or death may ever separate me from thy love in Him, my glorious Redeemer, who with Thee and the HOLY GHOST, liveth and reigneth one GOD, blessed for ever." *Amen.*

On Friday also, which was specially dedicated to the cross of CHRIST, he generally presented unto the throne of grace Saint Augustine's affecting "Recommendation of the Passion of CHRIST to GOD the Father,"—"Behold, holy Father, thy blessed Son," &c,—and Saint Ambrose's "Commemoration of our Saviour's Passion," both translated and inserted in Sherlock's "Practical Christian," a book of devotions which was always at his hand. His memory was furnished with, and he habitually used the short ejaculations for the different hours of the day in the devotions of Bishop Andrews; and before commencing the perusal of any work of importance, he presented his solemn petition to GOD for grace to enable him to convert it to his spiritual improvement. Let me also add, as instances of the uniform tenor of his piety, that he never entered into conversation with any of his friends without first mentally invoking the divine blessing upon the person with whom he was conversing—a practice which he borrowed from the example of the saintly Herbert, who recommends and enforces it in his "Country Parson;" while, with Dr. Hammond, he occupied his waking intervals in bed in devotionally repeating the 51st Psalm, and such was the soothing effect produced by this employment of his thoughts, that he generally dropped asleep before he could arrive at the end of the Psalm.—*Ibid.*

The Bishop of Australia.—The Conway, 28, Captain Drinkwater Bethune, arrived at Hobart Town on the 23d of April, with the Bishop of Australia on board.

Trinity Chapel, Dean Bridge.—This chapel was open for divine worship on the 14th. Before eleven o'clock it was filled in every part by a large and attentive congregation. The Right Rev. Dr. Walker, Bishop of Edinburgh and primus of the Scottish Episcopal Church, attended by his chaplain, the Rev. J. W. Ferguson, of St. Peter's Chapel, commenced the public worship by solemnly licensing and setting apart the building for the service of GOD, and for the administering of his Word and Sacraments. He then granted his licence to the Rev. George Coventry and the Rev. D. Drummond, authorising them to conduct the worship of the congregation. The bishop then proceeded to consecrate the vaults beneath and the area of ground immediately adjoining the chapel, the trustees presenting a petition to the diocesan for that purpose. The usual morning service was afterwards read, and a sermon for the occasion, preached by the bishop, who took for his text the 3d and 4th verses of the 8th Psalm. In the afternoon, the Rev. G. Coventry, one of the ministers of the chapel, preached from 1 Cor. iv. 1, 2, dwelling fully and faithfully on the respective duties of ministers and people; and in the evening, the Rev. Dr. Bagot minister of St. James' chapel, preached from the 2 Chron. ii. 1, enlarging on the typical import of many circumstances connected with the building of the Jewish temple. All the services of the day were conducted with the greatest propriety, and the elegance and beauty of the building were admired by all. The organ, built by Hamilton and Miller, George-street, is an exceedingly fine-toned instrument, and admirably adapted for the size and structure of the chapel.—*Edinburgh Evening Post.*

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Please inform your readers that the editors of the Episcopal Recorder, though apprized of the fact, find it convenient to refuse giving information that the non-appointment by the Standing Committee of the General Theological Seminary of special instructors for the two vacant professorships, was *not*, as intimated in that paper, owing to objections cherished by that Committee to the principles advocated by you in your editorial capacity; but was the result of views of expediency, and a love of peace, by those who are favorable to those principles.

And yet the Recorder adopts "TRUTH" as a part of its motto.

It adopts also "PEACE" as the other part; but can refuse admission to an article doing but common justice and kindness to a brother; and vindicating one of our bishops from a most unrighteous attack to which its columns had been lent.

VERITAS ET PAX.

For the Churchman.

THOUGHTS ON THE CHURCH.—NO. IV.

Mr. Editor,—I dare say you have before now (if you have not, I have) seen a full-grown strong man attempt to leap a ditch and succeed, while the half-grown man or boy in attempting the same thing failed and fell into the ditch. Our mother Church, the Church of England, is as a strong, full-grown man, while we are yet in our youth. Many years must elapse before we attain our majority. The Church of England then may properly engage in undertakings which it would be in the highest degree unwise in us to attempt. With her ten thousand clergy and her immense array of wealthy members, she may reasonably expect to succeed in schemes, where with us defeat would be certain. Her churches are supplied with ministers and she has an overplus to send abroad. No part of England can properly be called missionary ground. She then has an immense amount of charity which she may devote to foreign missions. How different the case with us? One half of our own country is missionary ground. We do not supply our own wants. Almost every bishop in our country calls aloud for aid. They call year after year, but year after year they repeat that they cannot get enough. Yet all this while we are sending missionaries to foreign lands and expending vast sums of money in the operation. I have always thought there was an inconsistency in this. But we shall be told, that domestic missionaries cannot be had in sufficient numbers. I dispute this assertion. Why then are they not obtained? Because we do not give them enough. We starve them. We do not place them upon a footing with foreign missionaries. When the foreign missionary goes from home, he goes with a mind at rest as it regards support. He feels assured that his wants will be supplied. Not so the domestic missionary. He feels that he is plunging into certain trouble; for he anticipates that the stipend he receives will not be sufficient, or that he will not receive what is promised him. Give the domestic missionary a reasonable support, that is, place him above the fear of want, and my word for it, we will have missionaries enough. In one year's time we would have in the west double the number we now have. Many clergymen, who are now "standing idle in the market place, because no man hath hired" them, would then rouse themselves into action, and promote their own happiness while they would be promoting the prosperity of the Church. I have always thought our policy is to supply our own wants, to strengthen ourselves till we reached the strength of manhood, before we attempted to extend our help to others. We should then be able to render more efficient aid to those who have never enjoyed the light of the Gospel. The man who is debilitated by sickness, gains nothing by attempting to work. He may do himself much harm. But if he waits till his strength is restored, he may labor to some purpose. Shall we then, we shall be asked, leave the heathen all this while to perish? We answer they are in the hands of the same Almighty and merciful Being who has always heretofore watched over them. That Being has said, "To whom much is given, of them will much be required." Consequently to whom little is given, of them will little be required. The Saviour himself first went to the "lost sheep of the house of Israel." May we not do the same? GOD did not proclaim the truth to the Gentiles till the world was 4000 years old. May we not bide our time? May we not wait till we have in some measure supplied our own wants, before we attempt to aid others? If we could add **$20,000** to our domestic missions and increase the salaries of our missionaries fifty per cent, what a change would soon be produced in our missionary operations! What a large amount of *substantial good* could we accomplish! "The wilderness and solitary place would then be glad, and the desert would rejoice and blossom as the rose." Missionaries would then flock to the west as doves to their windows. I am no enemy, Mr. Editor, to foreign missions. I rejoice to hear of the exertions made by the English Church therein; and I hold up both hands for our own African mission. But I would have our Church, *for the present at least*, take a little more care of her own "household of faith." And I think that in so doing, we shall *ultimately* be able to do more for the heathen. Let charity *begin* at home and *then* diffuse its beams over the whole world.

CLERICUS RUSTICUS.

For the Churchman

The Christian Offering and Churchman's Annual. Edited by Rev. J. W. BROWN, A. M., pp. 200. Sherman and Trevett, at the Protestant Episcopal Press.

This volume fully justifies the highest expectations excited by its announcement, in the merit of its contents, and the beauty of its typographical execution. Devoted to the cause of religion in the Church, and aiming to uphold the claims of Christian education, as the most powerful auxiliary of the truth, it should find acceptance with all to whose hearts these great objects are dear. The articles generally are of such a character as to insure a permanent interest. They may be read and reread with pleasure and profit. The contribution of the Rev. Dr. Coit, in particular, is characterized by great eloquence and power, and in itself is sufficient to stamp the work with the highest character. Mr. Phipps, who has won for himself an enviable reputation as a teacher in the leading female seminary in this city, has ably advocated the claims of Christian education. Along with these, we have noticed with pleasure several beautiful and finished compositions from Grenville Mellen, Professor C. A. Lee, Professor Goodwin, Rufus Dawes, Mrs. Sigourney, Mrs. Embury, Mrs. McDonald, and the editor. The 'Memorials of a Parishioner,' by the editor, written on the occasion of the death of Mrs. Dr. Stevens of this city, is a touching tribute of Christian respect and affection to one whose character was widely esteemed and admired in this city. We are happy to perceive also that the beautiful obituary notice of Jacob Lorillard, originally published in the Churchman, written by the Rev. Dr. Berrian, is, with the permission of the author, republished in the Annual. The numerous friends of Mr. Lorillard, who were unable to obtain extra copies of the Churchman, will, we doubt not, embrace this opportunity of preserving the obituary in a more appropriate and permanent form. May the CHURCHMAN'S ANNUAL long live and prosper, and secure for its talented editor the noblest reward which he covets, the consciousness of having advanced the cause of genuine piety and venerable principle in the Church of the living GOD.

M.

For the Churchman.

Mr. Editor,—I have often been very much grieved at the inappropriate music used in our churches. We are instructed in the Scriptures not to pray in an unknown tongue; but to pray with the *spirit* and the *understanding* also,—now I think these instructions are equally applicable to the solemn services which by the rubric are directed to be "*said or sung*,"—nothing to me is more painful than the tunes which have been introduced for the chants, and psalms, and hymns. So far from the congregation being able to join in this most important and solemn part of our service, it is with difficulty that many are able to find the part in the book which the ladies and gentlemen of the choir are enacting. For my own part, I have often given it up in despair, and closed my book. Why, Sir, I have heard the Gloria Patri sung to a lively tune from "Blue Beard," and I am informed that in one church the responses to the Commandments, which by the rubric should be repeated kneeling, are played and sung in much the same manner.

These things ought not so to be—they are a desecration of the sanctuary, and a great hindrance to the humble and pious Christian. Were such parts of our service as are directed to be sung, accompanied by some of the old-fashioned tunes which our fathers were accustomed to use, almost every member of the congregation could take a part without creating discord, and the heart which is now pained, would warm under the influence of the sacred strain, and send up its ascription of praise and thanksgiving in a joyful and devotional manner.

AN OLD EPISCOPALIAN.

THE CHURCHMAN.

SATURDAY, JANUARY 5, 1839.

VOCAL AND MENTAL PRAYER.—"In private prayers it is permitted to every man to speak his prayers, or only to think them, which is a speaking to GOD. Vocal or mental prayer is all one to GOD, but in order to us they have their several advantages. The sacrifice of the heart, and the calves of the lips make up a holocaust to GOD: but words are the arrest of the desires, and keep the spirit fixed, and in less permissions to wander from fancy to fancy, and mental prayer is apt to make the greater fervor if it wander not: our office is more determined by words, but we then actually think of GOD when our spirits only speak. Mental prayer, when our spirits wander, is like a watch standing still, because the spring is down; wind it up again and it goes on regularly; but in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder, and the striking is nothing but noise. In mental prayer we confess GOD's omniscience; in vocal prayer we call the angels to witness. In the first, our spirits rejoice in GOD; in the second, the angels rejoice in us. Mental prayer is the best remedy against lightness and indifferency of affections; but vocal prayer is the ablest instrument of communion. That is more angelical, but yet fittest for the state of separation and glory: this is but human, but is apter for our present constitution. They have their distinct proprieties, and may be used according to several accidents, occasions, or dispositions."—*Jeremy Taylor.*

GOSPEL MESSENGER.—It appears from the following notice, as also from a prospectus lately published, that the design is entertained of enlarging the Gospel Messenger, now published at Utica, and to make it the diocesan paper of the new diocese. There is no paper on our exchange list which we open with so much satisfaction as the Gospel Messenger. Sound and firm in its principles, conciliatory in its temper, always replete with judicious and useful matter, and free from every thing of an irritating tendency, it has established for itself the peculiar reputation most desirable for a religious journal; and we therefore rejoice to learn that it is to become the organ of the new diocese, and hope it may receive an adequate and most liberal patronage. Some little experience in such matters has enabled us to appreciate the practical importance of the request contained in the annexed extract, and we transfer it to our columns in the hope of aiding the editor in calling attention to it.

"*Enlargement.*—We must remind our friends that there can be no time lost in giving us information as to the encouragement to be relied on for the extension of our sheet. We have sent our prospectus to every person receiving the Messenger, except to our friends in this city. The undertaking must be fully met by the middle of January, and the extent of patronage known, or we cannot enter upon the work. Thus far we have most encouraging words, and we are assured from the most satisfactory sources that the aim and design is to sustain the Messenger as the diocesan paper:—we use the term not because we like it, for we hold that our paper may go, as it always has, to other dioceses, but because we find it now the favorite word. We wish to say *explicitly* to our *personal friends*—we flatter ourselves they are many, and to *all who would encourage the plan* now before them, that unless they would see us involved in very great perplexity, and perchance defeat their own wishes, very early information must be conveyed to us."

A letter addressed to the Rev. Stephen H. Tyng, D. D., editor in charge of the Episcopal Recorder, Philadelphia, 1838.

A correspondent of the Episcopal Recorder, under the signature of "Q," lately addressed several queries to the editors of that paper in regard to the canonical rights of bishops and presbyters, with the request that the editors would give their judgment on the cases submitted. Among the queries was the following:—

"Whether any bishop from another diocese has a right, according to the canons of the Church, to baptize or marry within the bounds of any parish out of his diocese, without first obtaining the consent of the Rector of that parish?"

Henry Paul Beck, Esq., of Philadelphia, under the impression that the author of the queries intended, in the one above quoted, some reference to the Rt. Rev. Bishop of Illinois and the rector of St. Bartholomew's, was induced, by a sense of justice to his family and friends, to address a note to the editors of the Recorder, asking of "Q" "a simple statement, affirmative or negative, whether he *intended* any such reference." The editors of the Recorder refused to insert Mr. Beck's article, remarking at the same time that, "had the communication of that correspondent ["Q"] contained the slightest personal reference to individuals, it would not itself have been admitted to our columns."

Dissatisfied with this repulse, and still desirous to obtain, *not* the opinion of the editors as to what *the communication contained*, but a disavowal by *the author* of the communication that any personal allusion was *by him intended*, Mr. Beck addressed a letter to the editors of the Recorder asking the name of their correspondent. This letter was answered by Dr. Tyng, who declined to give the name of the correspondent, and at the same time distinctly "disavowed *for them*," i. e. the queries, "any personal reference whatsoever, or any other reference than to the abstract points proposed, which perhaps," he adds, "will be found to appertain to many others besides the respectable clergymen stated in your note."

Mr. Beck, still dissatisfied with the distinction between the queries and the querist, assumes that the assurance of Dr. Tyng, that the queries (or the points therein contained) will be found to appertain to *many others besides* "the Bishop of Illinois and the rector of St. Bartholomew's, is an unwary admission on his part that they were understood to apply to *them*." Accordingly he proceeds by documentary evidence to justify the parties to whom allusion is supposed to have been made.

Such is a brief outline of Mr. Beck's letter. We have only to remark, that in the case specified by him and alluded to, as he supposes, by the correspondent of the Recorder, Bishop Chase and the Rev. Mr. Balch are proved to have acted in conformity with canonical provisions.

TO CORRESPONDENTS.—"Philarchæus," "J. B.," "O. P. B.," "S. F. R.," "S. H. C.," "W.," "Arlington," "C. C. L.," and "Mary" are received.

ERRATUM.—In the beautiful effusion in our last, on confirmation, for "prison'd," in the last line, read "prism'd." The line corrected will read thus:

"Life prism'd by its immortality."

ADDRESS OF BISHOP HOPKINS TO THE CONVENTION OF THE DIOCESE OF VERMONT—1838.

Beloved Brethren,—Since the period of our last Convention much has been done of general interest to the Church at large, and several changes have taken place within our own borders. A season of gloom and depression has passed over the whole of our country, through which the kindness of a protecting Providence has brought us with but little comparative suffering; and amidst the salutary lessons of wisdom taught by experience, with many an affecting proof of the transitory and deceptive nature of all earthly things, we have assembled once more to consult together for the welfare, in our particular department, of that only society which regards the business of life in its true connection with the interests of eternity. Would to GOD, my brethren, that we might all estimate aright the overwhelming importance of the trust thus committed to us. Would to GOD that the prosperity and support of the Church, which the LORD of glory purchased to himself at the price of his own blood, held the pre-eminence justly due to them above every earthly undertaking.

The record of my Episcopal acts shall be briefly stated, together with such changes in the diocese as demand our notice; and then I shall set forth the other topics which seem more especially to call for your best consideration.

In pursuance to previous notice to that effect, I visited St. Paul's Church, Vergennes, then under the pastoral care of the Rev. A. T. Twing, on Friday, the 13th of October, 1837, where I preached, and confirmed five persons.

On the 15th of the same month, being the twenty-first Sunday after Trinity, I visited St. Stephen's Church, Middlebury, then under the pastoral care of Rev. W. H. Hoit, where I preached, and confirmed one person.

Tuesday, the 17th, I visited Trinity Church, Rutland, under the pastoral care of Rev. John A. Hicks, where I preached, and confirmed two persons.

Wednesday, 18, I visited St. Stephen's Church, Tinmouth, then under the ministerial care of Rev. D. B. Mason, where I preached, and confirmed six persons.

Thursday, 19, I visited St. John's Church, Poultney, then vacant, and preached. There were no confirmations.

Friday, 20, I visited St. Paul's Church, Wells, then under the ministerial care of Rev. D. B. Mason, where I preached, and confirmed two persons.

Saturday, 21, I visited Trinity Church, Pawlet, and preached.

Sunday, 22, and twenty-second after Trinity, I visited Zion Church, Manchester, in the morning, and preached. This church was then vacant, but has since been supplied.

In the afternoon of the same day I visited St. James' Church, Arlington, under the pastoral care of Rev. John Grigg, where I preached. There were no confirmations, the parish having been vacant for a considerable time, and their present rector having only just commenced his labors.

Monday, 23, I visited St. Peter's Church, Bennington, and preached. There were many circumstances of discouragement and difficulty which threw a cloud over the prospects of this interesting parish. It gives me great pleasure to add, however, that in the order of a gracious Providence, the darkness has passed away, and they enjoy their commodious and handsome place of worship, together with the whole time of their first and zealous pastor; a lesson to all that we should never be weary of well doing, for in due time we shall reap if we faint not.

Wednesday, 25, I visited St. Peter's Church, Brattleboro', and preached.

Thursday, 26, I visited Christ Church, Guilford, preached and administered the eucharist. Both these parishes were at that time under the pastoral care of Rev. Luman Foote.

Sunday, 29, being the twenty-third Sunday after Trinity, I visited Emmanuel Church, Bellows Falls, under the pastoral care of Rev. Carlton Chase, preached and confirmed eight persons.

Monday, 30, I visited Union Church, Springfield, preached and confirmed two persons. This parish, as also the adjoining one of St. John's Church, Perkinsville, was then and still continues vacant.

Tuesday, 31, I visited St. Paul's Church, Windsor, then under the pastoral care of Rev. Darius Baker, where I preached and confirmed three persons.

Wednesday, November 1, I visited St. James' Church, Woodstock, under the pastoral care of Rev. B. C. C. Parker, where I preached.

Thursday, the 2d of the same month, I visited St. Paul's Church, Royalton, where I preached, and on the following morning, Friday, I consecrated their neat and commodious edifice to the service of the Almighty.

This young and promising parish had no settled pastor, but enjoyed the occasional and zealous labors of the Rev. James Sabine. Since then, however, the Rev. Dr. Potter, of Massachusetts, has officiated regularly half his time.

Friday, November 3, I visited Christ Church, Bethel, and preached, and on Saturday morning I preached again, and confirmed two persons. The pastor, the Rev. James Sabine, then accompanied me to another fruit of his faithful labors, Grace Church, Randolph, where I preached on the following day, Sunday, the twenty-fourth after Trinity.

On February 18, 1838, being Sexagesima Sunday, I visited Union Church, St. Albans, to which the Rev. W. H. Hoit had removed from Middlebury, where I preached.

And in the evening of the same day I visited Swanton Falls, and preached again.

Monday, 19, I visited St. Luke's Church, Alburgh, where I was kindly met by Rev. Mr. Townsend, of the Province of Lower Canada, and preached.

Wednesday, 21, I visited Calvary Church, Berkshire, then vacant, and preached in the morning.

In the afternoon of the same day, I proceeded to Union Church, Montgomery, and preached.

Thursday, 22, I visited Christ Church, Enosburgh, preached and confirmed one person. These parishes, then vacant, have since been supplied with ministerial services. I proceeded to Sheldon, and preached the same evening at Grace Church, under the pastoral care of Rev. Louis M'Donald.

Friday, 23, I visited Trinity Church, Fairfield, then vacant, and preached.

In the afternoon of the same day I visited Christ Church, Fairfax, and preached in the school-house in Buckhollow.

Saturday, 24, I preached again at Grace Church, Sheldon.

Sunday, 25, I visited St. John's Church, Highgate, of which the Rev. Charles Fay had just taken the pastoral charge, where I preached.

And on special request, founded on peculiar circumstances, I visited Trinity Church, Rutland, a second time on Sunday, the 17th of June last, where I preached and confirmed twelve persons.

To the above are to be added the Episcopal services performed in St. Paul's Church, Burlington, viz. January 28, 1838, the fourth Sunday after the Epiphany, I confirmed fourteen persons, and April 13, being Good Friday, I confirmed five persons more, in all nineteen.

The ordinations since the last Convention were as follows, viz.—On the 3d of June, 1838, being the festival of Whit Sunday, at St. Paul's Church, Burlington, I ordained to the holy order of Deacons, Messrs. John Brown Pratt, Oliver H. Staples, and Josiah Obear; and this day, October 18, at the same place, and in your presence, I have ordained Messrs. Albin K. Putnam, George P. Hopkins, Nathaniel Sprague, and Willard P. Gibson, to the holy order of deacons.

The ministerial changes in the diocese have been as follows, viz.

The Rev. Josiah Obear has been engaged as the minister of Calvary Church, Berkshire; Union Church, Montgomery, and Christ Church, Enosburgh.

The Rev. Charles Fay has become the rector of St. John's Church, Highgate.

The Rev. William Henry Hoit has resigned his charge of St. Stephen's Church, Middlebury, and has become the rector of Union Church, St. Albans.

The Rev. Luman Foote has resigned his charge of Christ Church, Guilford, and St. Peter's Church, Brattleboro', and has become the rector of St. John's Church, Poultney.

The Rev. J. B. Pratt has taken the ministerial charge of Christ Church, Guilford.

The Rev. Darius Barker has resigned his charge of St. Paul's Church, Windsor, and the Rev. O. H. Staples is now the officiating minister of that parish.

The following clergymen have taken letters dismissory, viz.

The Rev. George Allen, to the Diocese of Delaware.

The Rev. Alvi T. Twing to the Diocese of New York.

The Rev. David S. Devens, to the Eastern Diocese.

The Rev. Darwin B. Mason, to the Diocese of New York.

On the other hand, the following clergymen have been received into the diocese, viz.

The Rev. Henry A. Cull, from the Eastern Diocese, has taken the ministerial charge of Zion Church, Manchester.

The Rev. John Grigg, from the Diocese of New York, has become the rector of St. James' Church, Arlington.

The Rev. Nathaniel O. Preston, from the same diocese, has returned to his former residence at Bennington, and gives his whole time to his parish there.

The Rev. Jacob Diller, from the same diocese, has become the rector of St. Stephen's Church, Middlebury.

But two new candidates for orders have been entered on the list since the last Convention, although several others would have been, if suitable encouragement could have been afforded to them.

On the whole, therefore, we find that as many clergymen have been added to us from abroad as have left us, while seven of our candidates have been ordained; so that our whole number has increased, in a little less than six years since my coming into the diocese, from eleven to twenty-four. Of these there are only six remaining of the original number. While during this period eighteen have been instructed and ordained among ourselves, clearly demonstrating the necessity of making adequate provision for the future wants of the Church, out of resources which the LORD of the harvest raises up within our own borders.

Amongst the transactions of the late General Convention, which assembled at Philadelphia on the fifth day of September last, and which made it necessary to adjourn our Diocesan Convention to the present time, I was much gratified to perceive the strong expression of interest in favor of education. That it was the duty of the Church to provide her own institutions for the Christian education of her children, not of her candidates for the ministry only, but of all within her pale, was a sentiment which was expressed with a degree of unanimity and feeling seldom witnessed within my experience on any other question. Devoted as I have been to the subject for more than thirteen years, it was with no small gratitude to the Giver of every good and perfect gift, that I found the universal disposition in its favor; and I have anticipated more important results from this one movement, than from any other, if the practice can be made at all commensurate with the principle.

With respect to our own diocese, you are aware that from the commencement of my Episcopate I have made it a topic of yearly recommendation, that provision should be made at least for the education of our candidates for orders. At our last Convention, my urgent desire to have a Theological Professor appointed received the sanction of your vote; but the gentleman whom we nominated to the office accepted a more inviting call from another quarter, where I doubt not his talents and zeal will reap a suitable reward. And I trust in the over-ruling wisdom of a gracious Providence, that our disappointment at that time will prove the means of guiding us to a more effectual mode of supplying the existing deficiency.

For my own part, so earnest have I been on the subject of education, that I have devoted myself, my family, and my whole property, as most of you know, to an establishment for that purpose, on a scale which cannot be called discreditable either to our Church or to our State. The ground allotted to the institution contains nearly fourteen acres. One wing of the establishment is dedicated to the use of a gymnasium, on Episcopal principles, calculated to accommodate seventy pupils. The other is designed for a Theological Seminary consisting of from fifteen to twenty students under the care of a resident Professor. The whole is now completed, and it is my desire to transfer it to the diocese at cost, as soon as you shall deem it expedient to adopt the plan. It was my intention to have left this property to the Church as a legacy, should it please God to prosper my labors so as to put it in my power. But I have been led to believe that the object designed would be much better accomplished if the establishment should immediately present the aspect of a public institution. Endowments for professorships, scholarships, libraries and apparatus, together with the cost of the real estate and buildings, form an aggregate quite too large for the means at my disposal.

There is another subject to which I feel bound to call your special attention. The Church lands in our diocese, as you are all well aware, have been the subject of a bitter and painful contest during a protracted struggle of nearly forty years. The question of law has been settled in the courts of the United States, and the right of the Venerable Society for the Propagation of the Gospel to these lands, is no longer fairly exposed to doubt or to difficulty.

Under whatever aspect our minds might view the expediency of this contest, if it were an original question, the thing is now to be regarded as done, and not to be undone. But there is one point on which I should think all must agree. It is this. The venerable society who are the legal proprietors of these lands, certainly intended to give the control and the benefit of them to the Church in this diocese. But in fact, we have no control over them whatever, nor is it in the power of this Convention to obtain even an account of the receipts and expenditures. I do not mean to question that they have been managed in the best possible manner. I am willing to take it for granted that the gentlemen composing the board of agency have been as zealous, as careful, as prudent, as impartial, and as judicious in their whole stewardship, as their warmest friends could desire. How could I doubt it? They are men of acknowledged character and high estimation, our friends and our brethren. Inasmuch, however, as the board of agency are not the owners of these lands, but merely trustees, holding their office for our benefit, it seems just and reasonable that this Convention, which is the only body representing the whole diocese, should have the power to bring them to account when we please, and to exercise some of our discretion upon the mode in which their trust is discharged.

The uniform kindness and liberality of the Venerable Society for the Propagation of the Gospel in relation to this subject, leaves no room to doubt, that they would readily adopt any modification of the agency which should be recommended by this Convention, and be within the limits of their charter. And I propose it, brethren, as a subject worthy of your present deliberation, that you should pass such resolutions as the case may seem to require; being ready to act as your messenger and agent in England, in order to bring the whole matter to a speedy and satisfactory issue. In this event I should think it advisable to proceed forthwith, so as to return, by the blessing of a gracious Providence, in the course of the next month of April, in time to make a summer visitation.

Brethren, the time is short with us all; we had need to be up and doing. All the Christian promptitude and energy in our power are none too much, if we would render a good account of our stewardship. May the Spirit of wisdom and might, direct and counsel us in our deliberations, guide us in our aims, purify our motives, point out to us the best instrumentality for the greatest amount of good, and make us, individually and collectively, faithful unto death, that we may have our part at last in the crown of glory.

CATALOGUE OF THE OFFICERS AND STUDENTS OF THE GENERAL THEOLOGICAL SEMINARY OF THE PROT. EPISC. CHURCH IN THE UNITED STATES. 1838–9.

PROFESSORS.

Right Rev. Benjamin T. Onderdonk, D. D., Professor of the Nature, Ministry, and Polity of the Church; and ex officio, Chairman of the Faculty. Rev. Samuel H. Turner, D. D., Professor of Biblical Learning and the Interpretation of Scripture. Rev. Bird Wilson, D. D., Professor of Systematic Divinity, and *Dean of the Faculty. Clement C. Moore, LL. D., Professor of Oriental and Greek Literature. Rev. William R. Whittingham, D. D., "St. Mark's Church in the Bowery," Professor of Ecclesiastical History.

STUDENTS.†

Senior Class.—William S. Bartlet, Newburyport, Mass.; Frederick Wm. Boyd, A. B., U. P., Portland, Maine; J. Barnwell Campbell, A. B., N. H., Beaufort, S. C; Caleb Clapp, A. B., U. C., Montgomery, Vt.; Geo. Sewell Gordon, New York city; Samuel M. Haskins, A. B., U. C., Waterford, Maine; Andrew Hull, A. B., H. C., Whitesboro', N.Y.; Joseph Hunter, Brooklyn, N. Y.; Edwin N. Lightner, A. B., K. C., Lancaster co. Pa.; Martin Moody, A. B., W. C., Woodbury, Conn.; Richard Newton, A. B., U. P., Philadelphia, Pa.; Thomas C. Pitkin, A. B., Y. C., Utica, N. Y.; F. W. I. Pollard, A. M., U. C., Boston, Mass.; Charles Prindle, A. B., Y. C., New Haven, Conn.; George Sayres, A. B., W. C., Jamaica, L. I.; Alfred Stubbs, A. M., Y. C., West Indies; Isaac H. Tuttle, A. B., W. C., New Haven, Conn.; Thomas J. Wyatt, Baltimore, Md.

Middle Class.—Charles Aldis, A. B., C. C., New York city; W. Robinson Babcock, A. B., B. U., Westerly, R. I.; W. White Bronson, A. B., U. P., Philadelphia, Pa.; Fortune C. Brown, A. B., U. C., Bridgewater, N. Y.; D. Hillhouse Buel, A. B., B. C., Troy, N. Y.; George Burcker, Reading, Pa.; John Wm. Clark, A. B., C. C., Mont-Lake, Mich.; Freeman Clarkson, New York city; Stephen Douglass, A. B., C. C., New York city; Thomas F. Fales, A. B., B. C., Bristol, R. I.; George Wm. Fash, A. B., C. C., New York city; George Gillespie, New York city; Pascal P. Kidder, A. B., Y. C., Jamestown, N. Y.; Theodore B. Lyman, A. B., H. C., New York city; William H. Moore, Newport, R. I.; William F. Morgan, A. B., U. C., Hartford, Conn.; William Mulligan, A. M., C. C., New York city; Louis L. Noble, A. B., B. C., Dexter, Mich.; Andrew B. Patterson, A. M., R. C., Perth Amboy, N. J.; Martin L. Rogers, Baltimore, Md.; Alexander Shiras, Mount Holly, N. J.; Jesse A. Spencer, A. B., C. C., New York city; Benjamin W. Stone, A. B., W. C., Hudson, N. Y.; Albert D. Traver, A. M. Wms. C., Clinton, N. Y.

Junior Class.—William Adams, A. B., T. C., New York city; James L. Breck, A. B., U. P., Bristol, Pa.; Alexander Burgess, A. B., B. U., Providence, R. I.; John A. Childs, A. B., N. H., Philadelphia, Pa.; Azel D. Cole, A. B., B. U., Sterling, Conn.; Sheldon Davis, A. B., W. C., Derby, Conn.; William Dehon, A. B., Ch. C., Charleston S. C.; J. Grimke Drayton, A. B., Ch. C., Charleston, S. C.; William G. French, A. B., W. C., Milford, Conn.; Samuel Goodale, A. B., U. C., South Egremont, Mass.; Whiting Griswold, Utica, N. Y.; Wilson Hall, Charleston, S. C.; John P. Hosmer, Meadville, Pa.; John S. Kidney, A. B., U. C., New York city; Alfred M. Loutrel, A. B., C. C., New York city; James W. Miles, Charleston, S. C.; Robert M. Mitcheson, A. B., U. P., Philadelphia, Pa., J. de La M. Moore, A. B., W. C., New York city; Thomas L. Randolph, A. B., B. U., Newport, R. I.; Wm. E. Snowden, A. B., C. C., New York city; M. Van Rensselaer, A. B., U. C., Albany, N. Y.; Robert Washbon, A. B., U. C., Butternuts, N. Y.; Ferdinand E. White, A. B., H. U., Boston, Mass.; William W. Withers, A. B. U. C., Lancaster co., Pa.

Summary.—Senior Class, 18; Middle Class, 24; Junior Class, 24. Total 66.

QUALIFICATIONS FOR ADMISSION.

Persons producing satisfactory evidence of their being *candidates for holy orders*, in the Protestant Episcopal Church, with full (that is including *literary*) attainments, agreeably to the eighth canon of the General Convention of 1820, will on application be received into the seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and of attachment to the Protestant Episcopal Church, and a diploma from some college; or if they have not been through college, stand a satisfactory examination by the faculty, on the general principles of Natural and Moral Philosophy and Rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute. Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropædia, and the first three books of Homer. *All applicants* must stand an examination in the Gospels and Acts in Greek, and in the primary elements of the Hebrew language; each candidate must be able to read and pronounce the Hebrew with facility, according to the Masoretic punctuation, and be acquainted with the paradigm of a regular verb in all its conjugations.

The above requisitions will be strictly enforced, and it is expected that all who intend to apply for admission, will prepare themselves accordingly.

Those who intend entering the seminary, are requested to appear some time during the week immediately preceding the opening of the seminary, on the first Monday in October.

Candidates must also present a specimen of English composition.

Every candidate must enter the junior or lowest class, at the commencement of the fall session, or stand a *satisfactory examination* on the studies which have been pursued by the class into which he seeks admittance.

COURSE OF STUDIES.

Terms.—The full course occupies three years, each year comprising two sessions. The first session begins on the first Monday in October, and ends on the Saturday next before the second Monday in February; and the second session begins on the second Monday in February, and ends on the Saturday next succeeding the fourth Tuesday in June.

Classes.—There are three classes in the seminary, viz. the *senior*, *middle*, and *junior* classes, the term of study in each of which is one year.

STUDIES.

Junior Class.—This class attend the instructions of the Professor of Oriental and Greek literature, in order that they may be prepared by him, during the first year, to enter, when they become members of the middle class, upon the critical and exegetical study of the Hebrew Scriptures. They attend the instructions of the Professor of Biblical learning and the Interpretation of Scripture—of Ecclesiastical History—of the evidences of revealed religion, and of moral science in its relation to theology,—and of Pastoral Theology and Pulpit Eloquence.

Middle Class.—This class attend the Professors of Oriental and Greek literature,—of Biblical Learning, &c.,—of Systematic Divinity,—of Ecclesiastical History,—of the Evidences of Christianity,—of the nature, ministry and polity of the Church,—and of Pastoral Theology and Pulpit Eloquence.

Senior Class.—This class principally attend the Professors of Systematic Divinity,—of Ecclesiastical History,—and of Pastoral Theology and Pulpit Eloquence. They also attend the Professors of Oriental and Greek literature,—of Biblical learning, &c.,—and of the Nature, Ministry, and Polity of the Church, according to such arrangements as may be made by the Faculty,

(To be continued.)

On Saturday last, the lord bishop of the diocese held a confirmation in St. James' Church, in this town. On his lordship's arriving at the western gate of the church, the mayor, aldermen, and town council, fully robed, escorted him into the church, when the liturgical service was performed by the Rev. W. M. Dudley, in a most impressive manner, after which the apostolic rite of confirmation commenced. The number of persons who were confirmed exceeded 300, among whom we recognised many who had been recently Dissenters. After the ceremony had been performed, his lordship delivered a most affecting and impressive address, which was listened to with the greatest attention by a crowded congregation. His lordship pointed out the many blessings we enjoyed from an Established Church, and warned his hearers not to attend to teachers who have "itching ears," but to hold fast the "form of sound words in Christ Jesus," and as they had presented themselves before God that day, so it was incumbent on them each day to offer him the goodly sacrifice of a holy life. The bishop appeared highly interested in the attention paid him, and spoke in flattering terms of our beautiful organ, and the efficient playing of Mr. Sturmey.

Wilts (Eng.) Herald.

SUMMARY.

Letter of Bishop M'Ilvaine to the Clergy and Laity of Ohio on the subject of the agency for the Theological Seminary and Kenyon College.—We take the sincerest pleasure in introducing the following letter to our columns. In common with great numbers of our brethren, both of the clergy and laity, in the West, we have long been convinced of the importance of the measure now efficiently, and we doubt not successfully to be taken in hand.

To the Clergy and Laity of the Diocese of Ohio.

Dear Brethren,—I trust you are all deeply sensible of the great importance of the theological and literary institution of the diocese, to the interests of the Gospel in the Church in the West. I trust you are ready to do what Providence has put within your power to increase its prosperity and promote its more extended usefulness. You are aware that pecuniary aid has long been greatly needed, and that for want of it there has been much serious hindrance and embarrassment. As yet there has been no general application to the friends of learning and religion in the West, and especially to those in Ohio for aid. What has been done, has nearly all been done by donations from the East and from foreign parts. It is time to look nearer home. It has been wondered that general application has not been made in Ohio. Many of our parishes have invited and urged it. The duty and importance of their taking this cause more vigorously in hand, seems to be generally acknowledged in this diocese. I have it therefore to announce to you, dear brethren, that the trustees, at a special meeting at Mount Vernon, on the 23d of this month, passed the following resolution:—

"*Resolved,* That an agent be now appointed by the Board to make application for funds to aid the institution in its present pecuniary difficulties; that he be instructed to confine his application to Ohio and the adjoining states; that the particular object of his agency be to relieve the institution from its debts, and especially its obligations due to the Theological Seminary Fund and to complete Rosse Chapel. And further, that a trustee be appointed, who shall give bond, with security, in the sum of $10,000 for the faithful discharge of his trust, whose duty it shall be to receive the funds collected by said agent, and apply them to the objects stated in this resolution.

"On motion, the Rev. William Sparrow, D. D., Vice President and Milnor Professor of Divinity was appointed Agent, and C. P. Buckingham, Esq., of Mount Vernon, Trustee, to discharge the duties specified in the above resolution."

Dr. Sparrow will immediately enter upon his agency, and will expect to make application generally in the diocese, as well as to visit the chief places of adjoining states. With earnest hope that God may be pleased to prosper the cause in his hands, and commending it and him to the most affectionate regards and the heartiest co-operation of those whom he may visit, I remain, dear brethren, most affectionately your brother in Christ,

Gambier, Nov. 28, 1838. C. P. M'Ilvaine.

Gambier Observer.

Abuse of the Press.—An infamous and filthy sheet, the *Polyanthos*, has for some time been hawked about our streets, ministering, by falsehood and indecency of every sort, to the pruriency of depraved appetite. At last the public sense has revolted, and, upon occasion of a gross charge against the *Rev. Dr. Hawks* by name, the friends of that gentleman insisted that he should take the proper steps for causing the libeller to be punished. We are glad that they did so—for, as there could be no doubt in the mind of any one who knows that distinguished clergyman, of the utter falsity of the charges, it seemed the more proper that—intended as these seem to have been to bring both religion and its ministers into contempt—they should, in such a case, be at once put down, and their author adequately punished.

Accordingly, *George W. Dixon*, the editor, and *Meyer Christallier*, from whose shop, at No. 321 1-2 Broadway, the publication was issued, were arrested on Monday for libel, and held to bail in the sum of $2000 each—in default of finding which, *Dixon* was committed to jail.

A member of the bar! Gen. Bogardus, became bail for Christallier.

New York American.

The inhabitants of Cheltenham have, in the most delicate manner, taken advantage of the absence of the Rev. Mr. Close, their vicar, to buy for him, by subscription, the new house he had lately selected for his residence, and they intend, on his return, to present him with the title deeds. Amongst the subscribers are a great many Dissenters, with whom he is deservedly popular.—*Cheltenham (Eng) Chronicle.*

Curate's Fund Society.—Upwards of £400 were subscribed in the room on the occasion of the late meeting at Wells, in addition to the sum of £1603 already raised in the Bath district. We cannot but admire the catholic and liberal spirit on which this admirable society is formed. No interference with Church authority is attempted; no indirect or undue control over the ministers of the Church is thought of. The Curate's Fund Society consider themselves but the collectors of money, for the purpose of enabling incumbents to nominate to the bishops additional assistants in their large impracticable parishes. The opinions, or even the names, of such curates are not necessarily known to the society. No infringement nor encroachment upon parochial or episcopal authority can therefore possibly take place, while the most extensive benefits are calculated to arise from this institution, patronised, as it is, by all the bishops of our venerated Church.

Bath (Eng.) Post.

Unitarian Chapel at Risley.—A solemn and affecting act of restitution was accomplished at the hamlet of Peasfurlong, in the parish of Winwick, Lancashire, on Thursday se'nnight, by the surrender of the possession of Risley Chapel, and the property attached to it, about ten statute acres of arable land, a farm-house and four cottages, situated in the said parish, on the part of the Unitarian trustees, into the hands of new trustees, professing orthodox principles, consisting of the Rev. Dr. Ralph and the Rev. Mr. Park, of Liverpool, Rev. Mr. Munro, of Manchester, and certain laymen residents in those towns, all of them members of the Established Church in Scotland. This arrangement originated with and was conducted to its termination, at some expense and no small trouble, by a very few persons, some of high rank and some in humble life, all of them members of the Established Church of Scotland. The Unitarian trustees, with incredible contumacy, had refused to show the title-deeds; but when a bill was filed against them by her majesty's attorney general, in the Court of Chancery, they could not answer it. The Unitarians had no more right to the possession of Risley Chapel than they had to Westminster Abbey. We mention this for the encouragement of others to follow the example that has been set them. It has often been publicly asserted, and never contradicted, that there are in England more than a hundred chapels with rich endowments, which were like Risley Chapel, erected for the maintenance and diffusion of the gospel doctrine of the atonement, which chapels are now unjustly and unlawfully held in possession by the Unitarians. The trusteeship of Risley Chapel was unsolicited by the parties who now hold it, but when it was offered to them free of all debt and clear of every incumbrance, they could not, from a sense of duty, decline it. They have accepted it voluntarily, and we trust that they will act faithfully. As soon as the legal forms were concluded the new trustees repaired to Risley Chapel, and there one of the clergymen in accordance with the religious principles of its pious founders, offered up prayer, and praise, and thanksgiving to Almighty God, through the mediation of our Lord Jesus Christ, within those walls, where for many a year his holy name as the Saviour of a fallen world, had been suppressed, in flagrant violation of a sacred trust.—*Liverpool (Eng.) Mail.*

From the Church.

Our readers we feel assured, will not consider that any apology is due from us for occupying so much of our space to-day with the incomparable sermon of Dr. Hook—a sermon worthy indeed that a queen should hear. "The well read theologian," as an English paper observes, "will find nothing extraordinary in this discourse; but the important truths which it embraces having been kept so long in the back ground and almost lost sight of, assume the appearance of novelty, and quite confound the superficial readers and thinkers of the present 'enlightened age,' who have been taught to consider the matter in a widely different light from that in which the Rev. Doctor has so clearly placed it." One of the prominent excellences of this sermon is its remarkable plainness,—exhibiting a beautiful specimen of the "simplex munditiis" of the poet—vigor and elegance arrayed in simple attire.

We have no intention of entering into a history of the circumstances attending the publication of this masterly sermon: suffice it to say, that by certain members of the cabinet, offence was taken at some of the sentiments it contains, and to this is mainly owing the treat we possess in its publication; but that our gracious and enlightened queen never participated in any such displeasure, is evident from the following letter from Dr. Hook himself to the editor of the *Times*.

"*Sir,*—I hope you will permit me, through the medium of your paper, to contradict a report which you have recently copied from a provincial journal, that I have been prohibited from preaching in the Chapel Royal. I have received no notice whatever to that effect, nor have I any reason to suppose that her majesty is otherwise than pleased with what I stated in my sermon when I was last in waiting. I thought it necessary to publish that sermon, because many false reports of what had been advanced in it were spread abroad, and it is to these that allusion is made in the note which is prefixed to it. I am, Sir, your obedient servant, "W. F. Hook, D. D.

"Chaplain in Ordinary to her majesty.

"*Vicarage, Leeds, Aug. 31.*

We repeat our notice of the Theological Seminary of Ohio and Kenyon College, in order to correct an inadvertent error in the style of two of the chairs, viz. those of Professors Wing and Kendrick. It did not occur to us at the moment of writing the article that the professorship of Latin and Greek had been divided, and assigned—the Latin to Professor Wing, the Greek to Professor Kendrick.

"*Theological Seminary and Kenyon College.*—The winter term of our diocesan institution has opened with a somewhat increased number of students.

"The present Faculty are Rt. Rev. Charles P. M'Ilvaine, D. D., President, and Professor of Ecclesiastical Polity. Rev. William Sparrow, D. D., Vice President and Milnor Professor of Divinity and of Intellectual and Moral Science. Rev. Joseph Muenscher, A. M., Professor of Sacred Literature. Rev. M. T. C. Wing, A. M. Professor of Ecclesiastical History and of the Latin Language and Literature. Rev. Chauncey Colton, D. D., Professor of Pastoral Divinity and Sacred Rhetoric.—John Kendrick, A. M., Professor of the Greek Language and Literature, and Rhetoric. Robert P. Smith, Professor of Mathematics and Natural Philosophy. Dr. H. L. Thrall, Physician to the Institution. John Ufford, A. B., and John Sandels, Tutors.

"John M. Stevenson, A. B., Principal of the Senior Preparatory Department. S. G. Gassaway, A. B., Assistant.

"Rev. Heman Dyer, A. M. Principal of the Junior Preparatory Department. H. Russ, Assistant."

Gambier Observer.

Domestic Funds—We are pained to notice the very small sum which the Domestic Treasurer has to acknowledge in this number; still more to be obliged to state that at the time our paper goes to press, the amount he has in hand is not sufficient by several thousand dollars to meet the dues of the first of January inst.

Spirit of Missions.

From the London Christian Observer.

Society for the Propagation of the Gospel.—At Canterbury, on the 21st September, a public meeting in behalf of this society was held at Barnes' rooms. His grace the Archbishop in the chair. The attendance was numerous and respectable. The Rev. James Hamilton, one of the secretaries, read the report of the society.

J. P. Plumptre, Esq., M.P., moved a resolution to the effect, That no boon could be conferred by any nation on its colonists of greater value than a knowledge of the Gospel, and that this society therefore deserved their support, as it had labored for the last century and a half to promote the Christian religion through the dependencies of the empire.

The Rev. Dr. Russell said, that in Upper Canada, which was inhabited by about 500,000 persons, and which was equal in extent to England and Wales, there were only sixty clergymen, while in England, where there was every facility for travelling, there are 15,000. The East and West Indies also claimed their attention. They had only one-fourth of a sufficiency of funds, and had pledged themselves to an expense of £40,000, while their available income was only £13,000.

Lord Winchelsea moved the fourth resolution, That it must be a reproach to a country so favored by the Almighty as Britain, to suffer the beneficent designs of such a society as this to be crippled for want of means, and of general sympathy and exertion. He had long felt that the highest privilege England could enjoy was the power which she possessed of extending a knowledge of the Gospel to the ends of the world. He had long felt that it was a great reproach to the government of this country, that it had been guilty of a dereliction of its duty to its God, and he feared that the consequence would fall heavily on the nation if it any longer neglected the spiritual destitution of those who cried out for relief from every portion of its extensive dominions.

The archbishop, in reply to a vote of thanks for his taking the chair, concluded by saying, that if they gloried in the name of Christians, they were under the strongest obligations, nay, under the injunctions of their blessed Master, to diffuse the advantages of Christianity to their less fortunate brethren scattered through the distant portions of the world. The meeting then separated.

Elston.—The parish church of Elston, near Newark, lately rebuilt at the sole expense of W. B. Darwin, Esq., the lord of the manor and patron of the living, was opened on the 27th of September; on which occasion a large concourse of people were assembled, among whom were the children of the village, suitably clothed by the bounty of Mrs. Darwin. The Rev. —— Harrison, the rector, delivered an appropriate sermon.—*Nottingham Journal.*

The Church in Canada.—The Rev. W. Bettridge, one of the deputation from this branch of the catholic Church of Christ, left Liverpool on the 21st of September, by the Royal William steam ship, for Upper Canada. The result of the deputation has been to make much more known the state of the Church in that colony, and to interest the members of the Christian Church in this country on the subject.

In the course of confirmations lately held by the Bishop of Lincoln, in Buckinghamshire, Hertfordshire, and Leicestershire, 11,571 persons have been confirmed by him, being a considerable increase, compared with the number upon any former occasion.—*Bucks Herald.*

On October 1st, the first stone of the Episcopal palace for the Diocese of Ripon was laid in that city by the lord bishop. The day was kept as a general holyday in Ripon, and all ranks appeared to join in praise and good-will towards the excellent bishop.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York. Sunday after Christmas, December 30, confirmed thirty-eight in Trinity Church.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T. 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 766 Broadway.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 23 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 174 East Broadway.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 56 Carmine.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L.
Henry, D. D. Rev Caleb S. 3 Park Place.
Higbee, Rev Edward Y. 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Jones, Rev Charles. Third Avenue, between 18 and 19.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Niles, Rev William W, 12 Ridge.
Pound, Rev. Jesse, corner Harrison and Staple.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Jersey city.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 99 Liberty.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 13 Roosevelt.
Smith, D. D. Rev Hugh, 95 Twentieth.
Staunton, Rev William. 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

MARRIED,

At Mount Pleasant, Westchester county, on Thursday evening, December 27, by the Right Rev. Benjamin T. Onderdonk, D. D., the Rev. Edward N. Mead, Rector of St. Paul's church, Sing Sing, to Miss Jane, eldest daughter of the Rev. William Creighton, D. D.

CALENDAR.

JANUARY.

6. Epiphany.
13. 1st Sunday after Epiphany.
20. 2d Sunday after Epiphany.
25. Conversion of St Paul.
27. Septuagesima Sunday.

FEBRUARY.

2. Purification of Virgin Mary.

NOTICES.

Rev. Benjamin O. Peers, editor of the General Protestant Episcopal Sunday School Union, may be found at the office of the Union, 28 Ann street, from 12 to 3 o'clock, daily.

We understand that the Rev. Lloyd Windsor, of this city, has accepted the call to the rectorship of St Michael's Church, Geneseo, Livingston county.

Christ Church, Anthony street.—This church will be regularly opened for Sunday evening service during the winter. Service to commence at seven o'clock. 5t

Eighth Avenue Sunday School, situated in Thirty sixth street, between Eighth and Ninth Avenue.—It is with deep regret that the Standing Committee of the Eighth Avenue Episcopal Sunday school find themselves necessarily compelled once more to call on their charitable brethren of the Church for aid. The debt contracted for the erection and fitting up of their neat little edifice is now reduced to about $250, for which the committee are personally holden, and which is payable on demand. They sincerely hope and trust their Episcopal friends will assist them to cancel this small debt. The building and furniture is insured. The school is now in a flourishing situation, nearly 100 poor children are enjoying the benefit of religious instruction under charge of competent and pious teachers.

The smallest sums will be gratefully received.

John Smith,
Reuben Spencer,
Alonzo R. Cushman, Standing Committee.
T. Hardcastle,
John Snowden,

New York December 22, 1838.

Donations may be left with the Protestant Episcopal Press, 142 Fulton street; Protestant Episcopal Sunday School Union, 28 Ann street; Swords, Stanford & Co, 152 Broadway, or with Alonzo R. Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets. 4t

The regular monthly meeting of the executive committee of the Young Men's Missionary Society of St. Luke's Church, will be held on Monday evening next, in the vestry-room, at half past seven o'clock. By order

Stephen Greenland, *Sec.*

All Saints' Church will be opened for divine service every Sunday evening during the season of Advent, at half past seven o'clock. 3t

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Received from Rev J Chapman, rector, one-half of collection made in St Peter's church, Perth Amboy, on Thanksgiving day, 1838, $4. Remitted by James Howard, Esq, agent at Baltimore, from Sewing Society of Trinity church, Upper Marlborough, Md, for the African mission, $41 75; from a gentleman, for foreign missions, where most needed, $10—$51 75. Received from Rev William Walton, collection at St John's church, Yonkers, Sunday, December 23, $20 85; from Miss White, $5—$25 85. Received from a friend to missions, by the hands of the treasurer of the General Protestant Sunday School Union, $10. Received by the hands of Rev Dr Hawks, from a friend to foreign missions, $5; a Christmas offering from the children's missionary box of St Thomas' Sunday school, in aid of missions to Africa, $20—$25. Remitted by Rev N B Crocker, for the Richmond Philanthropic School, Athens, $100; for Greece $10; Africa, $10; China, $5, $25; for general purposes, $114—$239. Remitted by Rev T Strong, rector, offerings of St James' church, Greenfield, Mass, $10. Remitted by Rev M T C Wing, agent at Gambier, from St Philip's church, Circleville, Ohio, $12; from Female Missionary Society of St John's, Worthington, for Africa, $13; from a member of St Philip's, Circleville, $10; from St Paul's, Chilicothe, $10—$45. Total receipts, $410 60.

Charles J. Aldis, Treasurer,
December 31, 1838. Bank of America.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $25 from J W C, for poor children, per Sherman & Trevett; and $10, for the poor, from Thomas Otis, Esq, by the hands of the agent of the Union and Tract Society. Alexander Fraser, 174 East Broadway.

January 2, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

A new year's offering to constitute the Rev Leverett Bush, rector of St Paul's church, Oxford, Chenango county, a life member, $10; from a lady, $2 50; from A B McDonald, annual subscription, $2; from annual subscribers, $2. Total, $16 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by

Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent

Where may be had the society's tracts.

NEW YORK BIBLE AND COMMON PRAYER. BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of sundry annual subscriptions, $14 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer.
Or at the Depository, 28 Ann street, by
Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipts of the following sums to the credit of the several funds, viz.

1838 *Missionary Disposable Fund.*

December 28, received from the Auxiliary Female Education and Missionary Society of St Luke's church, N Y, per the Rev John Murray Forbes, $286.

1838 *Education Disposable Fund.*

December 28, received from the Auxiliary Female Education and Missionary Society of St Luke's church, N Y, per the Rev John Murray Forbes, $280.

Benjamin M. Brown, Treasurer.

January 2, 1839.

The subscriber as treasurer of the Second Protestant Episcopal Colored Congregation in this city, under the charge of the Rev Isaiah G De Grasse, gratefully acknowledges the receipt of the following sums for the purpose of supporting public worship and the Sunday school.

Rt Rev Bishop Onderdonk, $5; Rev James Milnor, D D, $5; Rev M Eastburn, D D, $5; Rev Wm Richmond, $5; Rev Thomas H Taylor, D D, $5; William Bard, Esq, $5; Thomas Clarkson, Esq, $5; D H Cushman, Esq, $5; W M Lambert, Esq, $2; James Marsh, Esq, $5; Samuel Ward, Esq, $5; L P, $2; J T Moore, $2; P B, 25 cts; H & A, $5; S Goodhue, Esq, $5; Cash, $5; R B Minturn, $5; W E Johnson, $5; Hoyt & Bogart, $5; Mr William Hinton, $5; David Austin, Esq, $5; J G King, Esq, $5; P Peret, Esq, $5; J F D P, $3; Cash, $1; J S G, $1. Total $111 25.

Henry Williams, Treasurer.

Subscriptions for the above object may be left with Mr William Hinton, 194 Broadway.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5, for the poor, from J B; by Sherman & Trevett, from J W C, $25, for poor children; from A Norrie, Esq, for the poor, $15, for the infant school, $5.

January 2, 1839. Lot Jones, 192 Allen st.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the following receipts, viz.

From Rev W A Curtis, rector of St Thomas' church, Mamaroneck, Westchester county, state of New York, and an alumnus of the Seminary, a collection of $7 50, made in that church on Thanksgiving day.

January 2, 1839. Wm. H. Harison, Treasurer.

The collection in St Paul's church, Troy, acknowledged in the last Churchman, was received from Rev R B Van Kleeck.

GERMAN PROTESTANT EPISCOPAL CHURCH OF ST. TIMOTHY

The undersigned treasurer of St Timothy's German Protestant Episcopal Church, gratefully acknowledges the following donations, from Sterling Smith, a Sunday school scholar of St Thomas' Church, $1; from the children of St George's church Sunday school, $7 50; cash, $9. Total, $17 50.

C. A. Focke, Treasurer, 216 William st.

January 2, 1839.

All donations left at Swords, Stanford & Co, No. 152 Broadway; Protestant Episcopal Press, No. 142 Fulton street; Sunday School Union, No. 28 Ann street; or Charles A Focke, treasurer 216 William street, will be thankfully received.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to January 3, from the following persons, viz.

Marsh, Capen & Lyon, 3, 1 remit; Rev D H Short; Rev Cyrus Curtiss; Rev B B Edwards; Joseph Whetham; Sidney Babcock; R T Killen, Secretary, &c; Rev J A McKinney, Cambridge, Md; Postmaster, Crawfordsville, Indiana; Postmaster, Danville, Ky; Charles Stimpson, jun; Miss M Stewart; Rev E E Ford; J S Sherwood, remit; Postmaster, Selma, Dallas county; Postmaster, Sing Sing; J W Tompkins; R W Goldsboro,' remit; Postmaster, Lynchburg, Va; Andrew Matthews, remit; William Sherwood, remit; George Williams, jun, Harvard University; Postmaster, Wye Mills; A C Moses; Postmaster, Guilford, Conn; Rev John Bristed; Rev John Burke; William Stavely; Rev J W Brown.

Packages forwarded by the Protestant Episcopal Press.

Thomas Latimer, Philadelphia, per Union Transportation Line; Joseph Whetham, Phila, per Union Transportation Line; Rev D H Short, Danbury, Conn, left at Eastern Pearl street House; Rev Julius A Bartlett, Sumpterville, Ga, care of Robinson & Caldwell, Charleston, S C, per schr Moses; Rev A B Hart Harlem, left at Dr Hart's, Broadway; Rev P S Chauncey, Rye, Westchester county, N Y, per steamboat Fairfield; G Rowland, Norfolk, Va, per schr Empire; Marsh, Capen & Lyon, Boston, Mass, per steamer Massachusetts; James B Dorr, Boston, Mass, per steamer Massachusetts; Rev John W Brown, Hallett's Cove, N Y, per steamboat Comet; Rev A B Hart, Harlem, left at Dr Hart's, Broadway.

UNION DEPOSITORY.

28 Ann-street

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending January 3, from the following persons, viz.

Rev S Blaisdell, Salem, Conn; Miss Anna B Shaw, Philadelphia; Rev P P Irving, Geneva, with remit; Rev G H Norton, Allen's Hill, N Y; W Green, Plymouth; N H, with remit; Postmaster, Montreal, L C; C R Cable, Constantia, with remit; E H Peet, Chilicothe, Ohio; S Hunt, Hunt's Hollow, with remit.

Packages forwarded by the Episc. S. S. Union, during the week ending January 3.

1 pkge for Thomas Latimer, Philadelphia, care of Mr Jackson, of Philadelphia.

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* A yearly office, held by the resident Professors in rotation.

† *Abbreviations.*—B. C. Bristol College; B. U. Brown University; C. C. Columbia College; Ch. C. Charleston College; H. C. Hamilton College; H. U. Harvard University; K. C. Kenyon College; N. H. Nassau Hall; R. C. Rutger's College; T. C. Trinity College, Dublin, Ireland; U. C. Union College; U. P. University of Pennsylvania; W. C. Washington College; Wms. C. Williams College; Y. C. Yale College.

POETRY.

For the Churchman.

LINES

BY MISS LUCY HOOPER.

It is related in the memoirs of Mrs. Isabella Graham, that being once absent from the city, her daughter Mrs. B. was surprised at the number of persons unknown to her who inquired after her mother; she asked them if they knew Mrs. Graham, to which they answered, we live in the lanes and suburbs of the city, and she has often visited and relieved us, and it was our custom to come to our doors and *bless her as she passed.*

Daughter of faith, and was it thine
So rich a dower to gain,
As blessings on thy silent way
From lips of care and pain?
Thus didst thou walk on earth, who now
Art with the angel train!

While in thy Saviour's work below,
Thy willing footsteps moved,
Till want looked up and sorrow smiled,
To greet thy form beloved;
Seeking no meed of earthly praise
Alone by GOD approved.

From narrow lanes and lonely streets
Did grateful offerings rise,
As silently 't was thine to pass
In charity's bless'd guise;
While thrilling hearts called down on thee
The treasures of the skies?

Daughter of faith! by care untouch'd
In pleasure's stately hall,
Full many a younger form was found
Whilst thou, forsaking all
Earth's joys, didst walk the silent streets
Alive to sorrow's call!

Daughter of faith! no costly pearls,
No broider'd robes were thine;
The orphan's prayers, the widow's tears,
Those gems which purely shine
Unto the eye of GOD alone,
Were all thy jewels fine!

Blessings upon thy sainted name,
Daughter of faith! 't was meet,
That whisper'd voice and lowly lip
Should breathe thy praises sweet,
And with the incense of the soul,
Thy welcome footsteps greet.

Oh, true disciple! earthly robe,
'T is thine to wear no more,
But clad in raiments pure and white
Thy Saviour's throne before;
Dost thou not meet that Saviour's smile
Who bless'd his suffering poor?

Brooklyn, December 12, 1838.

For the Churchman.

THE EARLY CALL'D.

"Thou wert so like a form of light
That Heaven benignly called thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence,
And thou to that bright home from hence
Art pass'd, in all thy innocence."

For the beautiful we grieve!
She has left her home for a brighter shore,
"The places that knew her, will know her no more,"
She has left us lone!
As the bright stars fade in the evening sky,
As the sweetest flowers, will droop and die,
She has pass'd—our own.

For the young and fair we mourn!
Whose way was one of flowers on earth,
Her smile the sunlight o'er our path,
No shade upon the brow!
Holy and pure as the spotless dove,
Meeter for that bright heaven above,
Than shadows dim below.

For the lovely one we sorrow!
We miss the smile from our board and hearth—
We miss the love that shone o'er our path;—
The voice that gush'd
Ever like music, in tones of gladness,
Wiling us oft in hours of sadness,
That voice is hush'd.

For the cherish'd one we weep!
Yet wherefore weep? that in her bloom
She has pass'd away to the silent tomb?
She trusted in his word
Who binds the sad and broken-hearted.
Ransom'd! Redeem'd—why mourn the parted!
You give her up to GOD! MARY.

Hingham, August, 1838.

From Stevens' Edinburgh Episcopal Magazine.

THE COMMUNION OF SAINTS.*

And these all, having obtained a good report through faith, received not the promise, GOD having provided some better thing for us, that they without us should not be made perfect.—*Hebrews* xi. 39, 40.

The commemoration which is celebrated in the Church to-day is one which may become singularly interesting and impressive to the Christian, when observed in the spirit and with the views with which it was appointed. It places before the eye of faith a striking illustration of the extent and grandeur of the truth, which is asserted in one of the articles of our creed, and realizes to our affections the practical uses which may be derived from that tenet, how remote soever its influence may at first appear from the active pursuits and business of the Christian life. "I believe the holy Catholic Church, the communion of saints." This is the article of our common creed, which is developed and applied in the full extent of its influence by the observance of the present festival: the communion of saints more especially as existing *in* the Church, maintained by the pervading spirit of holy union, which binds the members of a common body to their head, and exercised by all the methods of spiritual and heavenly love, in which we can testify our participation in the interests of a common privilege and hope. We frequently regard that communion to the reality of which we declare our assent in the creed, when we do regard it at all, as a position distinct from belief in the holy Catholic Church which precedes it, but the object of our commemoration will show how intimately they are connected, how closely dependent, the communion of saints being the result of that vast and comprehensive union which unites all the faithful servants of GOD into one society under the same head and ruler, CHRIST JESUS, who is LORD alike of the dead and of the living.

It is within the bosom of this holy Catholic Church that the saints enjoy a mutual fellowship; without it that communion can have no existence, because it is derived from the common bond of connection: the one faith, the one baptism, and the one spirit, which unites them to the same heavenly LORD, whose influence extends to all his members, however situated in point of place and time; and that word *Catholic*, by which we express the great characteristic of the Redeemer's Church, while it expresses the permanent and unchanging nature of the truth in opposition to the partial and transitory prevalence of error, denotes also the boundless duration of the Church, and the universality of its limits; comprehending not alone the men of existing generations, but embracing all the faithful and true servants of the LORD, who in any age of the world, have been acknowledged and approved by him, and united to him by the bond of common faith and duty. All united make up that household of GOD which is guided by his word and his Spirit; all have drunk together at the same fountain of living water, and enjoy the unseen presence and spiritual benediction of the same LORD, "In whom the whole family in heaven and earth is named; in whom we are made fellow-citizens with the saints and of the household of GOD;" or as the same grand truth is recognised in the impressive language of the collect for the day. "The elect of GOD are knit together in one communion and fellowship, in the mystical body of his Son, CHRIST our LORD." And that allusion to the approved and chosen servants of the heavenly King extends the limits of this communion of saints to the whole universe of rational creatures, wherever they are placed in the boundless empire of the great Creator, for they who have stood to him in the relation formed by approved and faithful service here, are never divided from the one communion and fellowship of the saints, nor from the stream of cheering and refreshing influence which flows from the divine Head of the Church to every living member of his body. And *all* live unto him; our LORD assures us of this in the most striking and affecting manner, when he declared that GOD is not the GOD of the dead but of the living, and that consequently Abraham, and Isaac, and Jacob, and all holy men who have gone hence in peace, stand yet in the same relation to ALMIGHTY GOD as they occupied on earth; they are still living unto him, still in the number of his elect in the fellowship of his saints, and enjoy in their unseen mansions of felicity the conscious sense of his goodness refreshing them with light and peace. The dark and awful barrier which in human eyes divides between the living and the dead makes no separation in the communion of saints, inasmuch as it severs not from the influence of the living Saviour, in whom all his true members live, according to his own promise, "He that believeth in me shall never die." Death lays hold only on the earthly and mortal, and on that but for a time; in the spiritual kingdom of the LORD mortality hath no power. The communion of saints is the fellowship of immortal spirits, whose sphere of action and of consciousness is not limited by their connection with the present scene, but presses on into the world beyond the grave, where the same influences are required to sustain those imperishable powers with which they are invested, and where the light of GOD'S countenance will be the joy and solace of the disembodied spirits, as it was of the rational and human creature in its state of pilgrimage and conflict.

The book of wisdom expresses well the condition of the departed just and the fallacy of human judgment on the state of mortality. "The souls of the righteous are in the hand of GOD and there shall no torment touch them; in the sight of the unwise they seemed to die;" but it is *only* in the sight of the unwise. They to whom are revealed the glories of the Christian hope, know that their departure from us is but a change of state, which ought to be accounted life rather than death, since it is entering into the possession of that life which is hid with CHRIST in GOD. The wicked only, in the esteem of the Christian, can properly be said to die, because their departure involves the penalties of spiritual death,—a separation from the fellowship and communion of saints, an exclusion from the light of GOD'S countenance, from the influence of his Spirit, from the refreshing grace of the Saviour; an expulsion into those regions of terror and despair so fearfully described in the holy Scriptures as the "outer darkness," where the workers of iniquity are reserved for the judgment of the great day. This alone is death in all the bitterness of the awful penalty, because it is the entire severance of every bond which could unite them to the fellowship of the holy, or to Him, who is the living fountain of light and love, and peace and blessedness. Where that bond remains, the communion which it implies and which it fosters, is still subsisting and still diffusing its blissful influence, according to the principles and mode of existence into which the conscious spirit is transferred; and consequently the ties of spiritual connexion, which bind together the members of CHRIST'S mystical body the Church, are not dissolved by the transference of his living members into the invisible world, since they all live *to* him and *by* him; so that St. Paul says of Christians, even in their present state of sojourn, "Ye are come unto Mount Zion, unto the city of the living GOD, the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect," or to the spirits of the perfected just; men, that is, who have finished their course of conflict and trial, who have fought the good fight, and now rest from their labors; for in the other sense of perfection, as that term may be supposed to imply the full attainment and fruition of GOD'S promises, he declares in the text that they are not yet perfected; that they have not as yet received the promise,—not received its fulfilment,—the blessed resurrection, which they did and suffered all to obtain; that they are still waiting for us, and that *without us* they will not be made perfect.

The same state of waiting expectation seems to be not obscurely indicated in the mystic vision of St. John, where he "saw under the altar the souls of them that were slain for the word of GOD, and for the testimony which they held, and they cried with a loud voice, how long, O LORD, holy and true—and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were should be fulfilled." We do not presume to fix the scene or period here shadowed forth in the revelation to the beloved disciple; we note the striking vision as harmonizing with the direct assertion of St. Paul in our text, that faithful men who have obtained a good report have not received the entire fruition of all they hoped for, of all that was promised, but that they are still waiting for the consummation of GOD'S purposes; that neither we which are alive shall go before them which are asleep, nor they be perfected without us; but that all the faithful servants of the LORD shall be made perfect together at his glorious appearing. 1 Thess. iv. 13–17. The crowns of glory, as St. Paul testifies, are "laid up;" but they will not be given till the LORD, the righteous Judge, shall come to reward every man according to his works. It is with all these saints of GOD, who have ever lived and died in his faith and fear, that we are said to be the fellow-citizens. "We are come unto them," the apostle says; joined to their communion, that is, under the guidance of one LORD and one Spirit; we are of the same body and partakers of the same promise which GOD hath reserved for us in common that we may be perfected together.

These are the bonds of our connection, and this the ground on which we build the confession of our belief in "the communion of saints," as well as the solemn acts of commemoration by which we perpetuate the recollection of all holy men who have gone before us in the path of duty, more especially of those who have acted and suffered for the testimony of JESUS. The celebration addresses itself to the strongest and loveliest affections of our nature, making the tender remembrance of the loved and venerated contribute to the establishment of our faith and the perfection of our virtue, since it represents them as still united to us by invisible indeed, but real ties, which can be preserved only by walking as they walked, by setting our affections on the things above; disengaging our hearts from the world, and looking chiefly on the things which are eternal and unseen. Amid the general celebration which the festival enjoins, no individual commemoration is excluded; not the martyr and the saint alone, who have obtained a good report in the word of GOD, or by the united suffrage of the Christian world, are commended to our remembrance and our imitation, but *all* who have departed in the true faith and fear of GOD'S holy name—all who have been eminent for their virtues—all whom we have ever looked up to and venerated as examples of holiness, all with whom we have ever walked in the bonds of Christian love and with a common object of heavenly hope, all may be recalled amid these solemnities, not alone to the tenderness of human memory, but with the loftier emotions of partners in the same enduring communion. We may give thanks unto GOD for them all, and bless his gracious providence that we had the happiness of witnessing their piety, and pray for grace to tread in their footsteps, that we together with them may hereafter be made perfect.

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* Sermon for All Saints' Day.

REGENERATION AND RENOVATION.

Having said what I conceived sufficient upon the first article, respecting regeneration, I now proceed to the second, which is renovation; and which I understand of a renewal of heart and mind. Indeed regeneration is itself a kind of renewal: but then it is of the spiritual state, considered at large; whereas renovation, the other article in the text, seems to mean a more particular kind of renewal, namely, of the inward frame, or disposition of the man: which is rather a capacity or qualification (in adults) for salutary regeneration, than the regeneration itself. Regeneration may be granted and received (as in infants) where that renovation has no place at all, for the time being: and therefore, most certainly, the notions are very distinct. But of this I may say more hereafter in a proper place. It may here be further noted, that renovation may be, and should be with respect to adults, before, and in, and after baptism. Preventing grace must go before, to work in the man faith and repentance, which are qualifications previous to baptism, and necessary to render it salutary. Those first addresses, or influential visits of the Holy Spirit, turning and preparing the heart of man, are the preparative renewings, the first and lowest degree of renovation. Afterwards, in baptism, the same spirit fixes, as it were, his dwelling, or residential abode, renewing the heart in greater measure: and if his motions are still more and more complied with after baptismal regeneration, the renewing grows and improves through the whole course of the spiritual life. Therefore, though we find no scripture exhortations made to Christians (for Nicodemus was a Jew) to become regenerated, yet we meet with several exhortations to them to be again and again renewed. For example, Be ye transformed by the renewing of your mind. Be ye renewed in the spirit of your mind. The inward man is said to be renewed day by day. And when Christians have once fallen off, the restoring them again is not called regenerating them, but renewing them again unto repentance. Of this renovation of the heart, we may best understand the phrase of putting on the new man, amounting to much the same with having on the breastplate of righteousness; and putting on the armor of light; and putting on bowels of mercies, with other Christian virtues or graces. Of the same import is the phrase of putting on CHRIST; plainly in one of the places, and probably in the other also: though some interpret the former of renovation, and the latter of regeneration. Lastly, the phrase of new creature may properly be referred to renovation also, and is so interpreted by the ancients, generally: or if it be referred to regeneration, as ordinarily including and comprehending renovation under it, that larger construction of it will not perhaps be amiss.

The distinction which I have hitherto insisted upon, between regeneration and renovation, has been carefully kept up by the Lutheran divines especially, as of great use; and it is what our Church appears to have gone upon, in her offices of baptism, as likewise in the Catechism. She clearly expresses it in one of her collects, wherein we beg of GOD, that we being regenerate and made his children by adoption and grace, may daily be renewed by his Holy Spirit, &c., such is the public voice of our Church. What the private sentiments of some divines have been, or how far they have overlooked, or not attended to this so necessary distinction, is not material to inquire: but that it never has been lost amongst us, may appear from the words of a very judicious divine of this present age,

The difference between these two may be competently understood from what has been already said: but to make it still clearer, it may be drawn out more minutely, in distinct articles, as follows. 1. Regeneration and renovation differ in respect to the effective cause, or agency: for one is the work of the Spirit in the use of water; that is, of the Spirit singly, since water really does nothing, is no agent at all; but the other is the work of the Spirit and the man together. Man renews himself, at the same time that the Spirit renews him: and the renovation wrought is the result of their joint agency; man concurring and operating in a subordinate way. "It is GOD that worketh in us both to will and to do:" but still it is supposed, and said, that we both will and do. It is GOD that renews, cleanses, and purifies the heart: and man also renews, cleanses, and purifies his own heart; that is, he bears his part in it, be it more or less. No man regenerates himself at all; that is, he has no part in the regenerating act, (which is entirely GOD'S) whatever he may have in the receptive: and if in this sense only it be said, that man is purely passive in it, it is true and sound doctrine. Nevertheless, he may and must be active in preparing and qualifying himself for it, and in receiving it, supposing him to be adult. He is not his own regenerator, or parent at all, in his new birth; for that would be a solecism in speech, and a contradiction in notion: he is, however, his own renewer, though in part only, and in subordination to the principal agent. 2. Another difference between regeneration and renovation (before hinted) is, that regeneration ordinarily is in or through baptism only, a transient thing, which comes but once: whereas renovation is before, and in, and after baptism, and may be often repeated; continuing and increasing from the first preparations to Christianity, through the whole progress of the Christian life. So it is in adults, but in infants, regeneration commences before renovation; which again shows how distinct and different they are. 3. A third observable difference is, that regeneration once given can never be totally lost, any more than baptism; and so can never want to be repeated in the whole thing; whereas renovation may be often repeated, or may be totally lost. Once regenerate and always regenerate in some part is a true maxim in Christianity, only not in such a sense as some moderns have taught. But a person once regenerated in baptism can never want to be regenerated again in this life, any more than he can want to be rebaptized. So much for the difference between regeneration and renovation: let us next consider how far they agree, or how near they are allied. As one is a renewal of the spiritual state, and the other a renewal of the heart and mind, it must follow, that so far as a renewal of mind is necessary to a renewal of state, so far it is a necessary ingredient of the new birth, or an integral part of it. A grant is suspended, frustrate, as to any beneficial effect, while not properly received: and while there is an insuperable bar to the salutary reception of it, it cannot be savingly received, or applied. Therefore, in the case of adults, regeneration and renovation must go together: otherwise the regeneration is not a salutary, nor a complete regeneration, wanting one necessary ingredient of it, namely, a capacity, or qualification.—*Dr. Waterland.*

From the New York American.

A LEARNED BLACKSMITH.

At a recent meeting of the friends of Education in Bristol county, held at Taunton, among others Mr. Webster and Governor Everett addressed the meeting subsequently to the able address of Mr. Mann. Governor Everett introduced into his speech an extract of a most interesting letter from a "*learned blacksmith*," illustrating the truth which he repeats, *that every man may find leisure for reading and study.* We think our readers will peruse with interest the following extract from the governor's speech.

"It is a great mistake to suppose that it is necessary to be a professional man in order to have leisure to indulge a taste for reading. Far otherwise. I believe the mechanic, engineer, the husbandman, the trader, have quite as much leisure as the average of men in the learned profession. I know some men busily engaged in these different callings of active life, whose minds are well stored with various useful knowledge acquired from books. There would be more such men if education in our common schools were, as it well might be, of a higher order; and if common school libraries well furnished were introduced into every district, as I trust in due time they will be. It is surprising, Sir, how much may be effected, even under the most unfavorable circumstances, for the improvement of the mind by a person resolutely bent on the acquisition of knowledge. A letter has lately been put into my hands bearing date the 6th of September, so interesting in itself, and so strongly illustrative of this point, that I will read a portion of it; though it was written I am sure without the least view to publicity.

"'I was the youngest (says the writer,) of many brethren, and my parents were poor. My means of education were limited to the advantages of a district school, and those again were circumscribed by my father's death, which deprived me at the age of fifteen of those scanty opportunities which I had previously enjoyed. A few months after his decease, I apprenticed myself to a blacksmith in my native village. Thither I carried an indomitable taste for reading, which I had previously acquired through the medium of the society library—all the historical works in which I had at that time perused. At the expiration of little more than half my apprenticeship I suddenly conceived the idea of studying Latin. Through the assistance of an elder brother, who had himself obtained a collegiate education by his own exertions, I completed my Virgil during the evenings of one winter. After some time devoted to Cicero, and a few other Latin authors, I commenced the Greek; at this time it was necessary that I should devote every hour of daylight, and a part of the evening to do the duties of my apprenticeship. Still I carried my Greek grammar in my hat, often found a moment when I was heating some large iron, when I could place my book open before me against the chimney of my forge, and go through with *tupto, tupteis, tuptei,* and unperceived by my fellow-apprentices, and to my confusion of face, with the detrimental effect to the charge in my fire. At evening I sat down unassisted to the Iliad of Homer, twenty books of which measured my progress in that language during the evenings of another winter. I next turned to the modern languages, and was much gratified to learn that my knowledge of Latin furnished me with a key to the literature of most of the languages of Europe. This circumstance gave a new impulse to the desire of acquainting myself with the philosophy, derivation and affinity of the different European tongues. I could not be reconciled to limit myself in these investigations to a few hours after the arduous labors of the day. I therefore laid down my hammer and went to New Haven, where I recited to native teachers in French, Spanish, German, and Italian. I returned at the expiration of two years to the forge, bringing with me such books in those languages as I could procure. When I had read these books through, I commenced the Hebrew, with an awakened desire of examining another field; and by my assiduous application, I was enabled in a few weeks to read this language with such facility that I allotted it to myself as a task to read two chapters in the Hebrew Bible before breakfast each morning; this and an hour at noon being all the time that I could devote to myself during the day. After becoming somewhat familiar with this language, I looked around me for the means of initiating myself into the fields of oriental literature, and to my deep regret and concern I found my progress in this direction hedged in by the want of requisite books. I began immediately to devise means of obviating this obstacle; and after many plans I concluded to seek a place as a sailor on board some ship bound to Europe, thinking in this way to have opportunities of collecting at different ports such works in the modern and oriental languages as I found necessary for this object. I left the forge at my native place to carry this plan into execution.

I travelled on foot to Boston, a distance of more than a hundred miles, to find some vessel bound to Europe. In this I was disappointed, and while revolving in my mind what steps next to take, I accidentally heard of the American Antiquarian Society in Worcester. I immediately bent my steps towards this place. I visited the hall of the American Antiquarian Society, and found there, to my infinite gratification, such a collection of ancient, modern, and oriental languages as I never before conceived to be collected at one place; and, Sir, you may imagine with what sentiments of gratitude I was affected, when upon evincing a desire to examine some of these rich and rare works, I was kindly invited to unlimited participation in all the benefits of this noble institution. Availing myself of the kindness of the directors, I spent about three hours daily at the hall, which, with an hour at noon and about three in the evening, make up the portion of the day which I appropriate to my studies, the rest being occupied in arduous manual labor. Through the facilities afforded by this institution, I have added so much to my previous acquaintance with the ancient, modern, and oriental languages, as to be able to read upwards of FIFTY of them with more or less facility.'

"I trust, Mr. President, I shall be pardoned by the ingenious author of this letter, and the gentleman to whom it is addressed, (W. Lincoln, Esq., of Worcester,) for the liberty which I have taken, unexpected I am sure by both of them, in thus making it public. It discloses a resolute purpose of improvement, under obstacles and difficulties of no ordinary kind, which excites my admiration, I may say my veneration. It is enough to make one who has had good opportunities for education hang his head in shame."

THE MYSTERY OF THE INCARNATION.

Consider, O my soul, who he was, who gave himself to be thy Saviour; who he was made, and who he now is, after he became thy Saviour. Behold, He was, before any thing was; he then was present, when any thing could be said to begin; for his appearance (or goings forth) has been from of old, from the beginning, from everlasting: the eternal word; the eternal life; the eternal light; of the same essence as GOD, and yet with GOD; the only-begotten Son of the Father, who is in the bosom of the Father, from eternity, and for ever, without any change (or succession) of time, according to his divinity; the maker of all things; the original of life and light; the life and light of men even before the fall; shining after in the midst of darkness, and yet the darkness nevertheless comprehending it not; a light, with which any other light compared, though the most pure, serene and clear, must be called a shadow. A light in comparison of which, the greatest among those that are born of women, cannot be said to be a true light; a light which was in the world, before he came into the world, yea, by which the world was made; a light which alone can again illuminate men, fallen into darkness by the revolt of Adam. It was he, who by right of creation had the whole world for his property; but took to him Abraham and his seed, the people of Israel by choice, by their delivery out of Egypt, by the covenant he made with them, by conjunction of blood, to be his peculiar people; and so sent to them continually prophets, and wise men, and scribes, who were all to testify concerning him, lest when he came unto his temple, he should not be known to them. He it was, who had right and power to reject a people, who refuse to keep his covenant; and of receiving others who should believe in his name, and of giving them power to become the sons of GOD; not merely by some external adoption but rather by a true and a new birth from GOD. Such a person was thy Saviour, and yet (as I trust you have learned from the preceding meditation) there have been therein but a few things spoken concerning his great and infinite glory. When now he was so great a person, what was he then made? Flesh. For the word, saith St. John, (whose divine glory he most studiously inculcated) was made flesh. Why is it not said, he was made man? Because his profound humiliation might be better understood by the word flesh: for when the Scripture describe men according to their vain and corruptible condition, it calls them flesh. And how can our misery be better represented, than by considering ourselves as flesh? For which reason the Holy Spirit, not only in this, but in other places also, expresses the profound abasement of the Son of GOD by his Incarnation, in this manner; GOD was manifest in the flesh. And, forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same. Note, I pray, how this is exhibited to thee in his birth, as it were in an image or outward figure. For behold, thy Saviour being such a one as has been represented, viz. the brightness of his father's glory, and the express image of his person, born in a stable, a place appointed for beasts, and laid in a manger, that by this outward sign thou mightest the better consider his deep humiliation, in condescending to enter into, and to clothe his great majesty with our poor fleshly tabernacle. O most wonderful humiliation! Wert thou not abashed in assuming our mean flesh, O Saviour of the whole world? and after taking upon thee human nature, wouldst thou be called GOD manifest in the flesh, when after our deplorable apostacy, the miserable state in which we are, is become a shame and disgrace to our very selves? How incomprehensible is this humility, that thou wouldest please to be so like unto us in all things, sin only excepted! Consider then, O soul, what thou possessest in thy Saviour, who was the eternal GOD, and thy creator, and was made flesh. Thou hast a Saviour, who is truly GOD, and truly man, a person of two natures, infinitely different in point of dignity. Hence the Prophet Isaiah, among several other names, calls him in the first place by that of Wonderful. For so wonderful a thing never was known before, nor can the like to it ever exist again. He is wonderful in his glory, wonderful in his humility, wonderful in the union of the Godhead with the Manhood, wonderful in his office, wonderful in his words, in his works, and in his passion, wonderful in all the things which he was conversant about. All who heard of his birth, were justly struck with admiration. This admiration of thy Saviour is the first spark of a true faith: the first degree in bruising under thy feet the head of the wily serpent, or of carnal reason and prudence, as a certain pious doctor of the church speaks. This holy admiration, in considering the mystery of the incarnation, will lead thee farther, that thou mayst learn to know, with humbleness of mind, and profound veneration, what thou enjoyest through thy Redeemer, who chose flesh to be his tabernacle and temple, in which he dwelt among men, that by the destruction of this frail temple, and by the wonderful restoration of it, humanity might become the eternal temple of the Deity.—*Dr. Franck.*

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgements to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.

N. B. No charge made for vacations. sept1

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm. Morris, Rector; James Willett, A. M., Latin and Greek languages; —— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History. TERMS *per quarter* of twelve weeks.

For the English Department, ...	$10 00
For the Classical and English Department,	12 50
French, Spanish, Italian, and German, each	5 00
Stationary, ...	50
Fuel per season, ...	1 00

Any further information respecting the school can be obtained by application at the school nov3

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlor or drawing-rooms. jy21 tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

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